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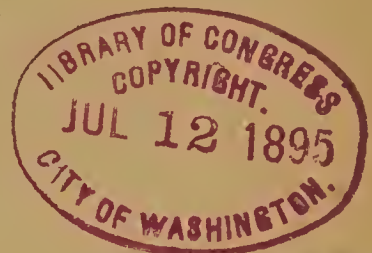
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UNITED STATES OF AMERICA.



**“Governments and
Politicians
and
Man’s Wrongs and
Woman’s Rights.”**

REVISED EDITION.



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In Two Parts, Moral and Political.

CHARLES MARCOTTE,

Author.

Room 414, 515 Main Street, Kansas City, Mo.

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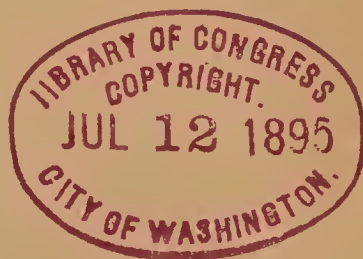
AND

MAN'S WRONGS AND WOMAN'S RIGHTS.

BY

CHARLES MARCOTTE.

REVISED EDITION.



KANSAS CITY, MO.:
PUBLISHED BY THE AUTHOR.
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PREFACE.

The subject "Governments and Politicians" has for many years considerably occupied my mind. Having lived under Constitutional Monarchy and Democracy, and amazed by the practical differences existing between the two systems, I deeply interested myself in their study.

The results of the discussions I have had and heard upon Politics in the American Republic have almost invariably agreed with my views; and, considering the ground, which I held, impregnable, I ventured to prepare this work.

To justify my claim on public attention, I had no political record to offer, not even that of office seeker. The sad events, however, that have transpired in the United States of America, since "Governments and Politicians" first appeared, and the honor conferred upon it by the favorable comments of the fair-minded American press, while none of our few blustering adversaries have attempted to refute it, have the more encouraged me to follow the same line of thought and enlarge my field of study

I refrain from giving readers much expectation, and can only assure them that the main theories and statements herein contained are substantiated by the events of forty centuries.

That this publication will displease or antagonize many is expected ; universal approbation would render it purposeless. Besides, were it not to influence the sentiments of the masses, I have sufficient confidence in the justice of mankind to believe that they will at least perceive in this task a recital of facts interesting to them, and a most earnest endeavor to fairly present all views of Politics and Governments.

CHARLES MARCOTTE.

GOVERNMENTS AND POLITICIANS
AND
MAN'S WRONGS AND WOMAN'S RIGHTS.

EXORDIUM.

Ever since modern sophists began to agitate our minds with new and insidious doctrines, their admirers seem to have taken pleasure in assailing the character of sound institutions. Clothed with the mantle of philanthropy, they affect deep concern for the welfare of mankind, and strive to convince people that under all governments, except the freest constitution, they bear a yoke of terrible oppression.

Proclamations of loose principles, or magniloquent utterances, have at all times found an echo in the hearts of large numbers ; never was there such a popular outcry of rights and liberties as is now raised in many countries. It is surprising that in an age of supposed enlightenment, so few, particularly among those who make the most blatant use of such words, can give them proper definitions. The high and the low; the learned and the illiterate; the statesman and the ordinary citizen, affix to them a meaning suitable to their respective aims and fancies.

To be consistent with themselves, can they

now take offense at the statements of the other side? If, after reproaching rulers with restricting liberties, and after giving boundless freedom to all, they should attempt to restrain it, they would surpass the tyranny of any potentate. As absolute sovereigns never promise more privileges than they think people ought to have, so do they act in harmony with their policies whenever they call persons to account for infringing their authority. Therefore, the partisans and advocates of strong governments, invoking at the outset no principle but democracy, have reason to believe that the same right which their opponents have enjoyed to the present time will be cheerfully granted them in upholding their theories and expressing their opinions.

Nothing is more paradoxical than the idea that men are born free and equal, and are capable of living together in a free state. Brought into life amid suffering, they are immediately exposed to hardship, and in any condition long after birth are indebted to others for preservation. When we consider that one does not recollect the first years of his existence; is unable to ascertain the realization of his projects, and cannot foretell the moment of death, it must be acknowledged that human reason is very limited and subject to error. Nor is man's nature otherwise clear from imperfections; and it is when he has attained full development that, as he can be useful, he may become the more dangerous to society.

The differences existing between nations in relation to moral, mental and physical characteristics, are not owing so much to racial peculiarities as to other causes. Had they all been reared in one clime and under one government, they would doubtless be pretty much alike. Yet, whatever may be the diversity of their circumstances, and the influences to which they are respectively subjected, they agree in regard to the main traits of character. Everywhere, the human heart is susceptible of virtue and vice, of noble and mean sentiments; almost every one shows a natural disposition to act from selfish motives; even in the same nationality is mental inequality accompanied with a variety of desires and interests.

Such is the nature of beings whom Voltaire, Rousseau and Thomas Paine regarded able to act and speak freely, without restraining power save their own will. Those ingenious composers of sophisms could see war, tyranny, sorrow and the fall of human institutions, only in monarchies; but, a regime of pleasure and fraternal love was in their contemplative minds to be the real and everlasting state of democracy. While they seem to have dreaded the participation of a few men in political affairs as the presence of ferocious animals, their declarations that great multitudes would in their stead behave as lambs, must be ascribed either to lack of sound judgment or ambition to innovate experiments. On the other hand, it has been asserted, since the first govern-

ment was founded, that, on account of imperfect morals, the success of a purely democratic constitution was an impossibility. In this respect mankind can be divided into three classes: There are persons in whom virtue is so predominant that, once able to discriminate between right and wrong, they would always lead a respectable life without laws; others who, however great the advantages they may have received, are unmanageable and constantly prone to defy even the strongest authority. There are also those who can act either justly or unjustly, and whose character is formed by education.

Protection of life and property is the principal end of civil government. The constitution that can best accomplish this is undeniably the most competent to govern; and institutions most deficient in this part are worse than worthless, as they can only ruin nations. The great majority of people are far more concerned in their own prosperity than in mere politics, and would certainly dispense with laws and public officials, if they could otherwise insure their security.

The average life of nations, being not less than a thousand years, the respective merits of various political systems cannot be fairly judged, unless the principal governments which have existed are brought into comparison. Religions and religious impostures, Atheism or Naturalism, having in a high degree served to mold the character of man and lead the destinies of empires, will be

considerations of major importance. These investigations will illustrate the good and evil that political constitutions have produced; and therefrom will be deduced the most desirable form of government.

It is obvious that praise and censure will have to be freely employed. The performance of this double task shall evince no desire to put in the one case men to blush from a sense of modesty, and disconcert in the other those who are the more fond of adulation. Such is the difficulty, however, that the main foible of conceited people is to pride themselves over flattering falsehoods, and smart at the truth that educates them. As the chief design is to benefit the people whose institutions cause them the most injury, they are begged to consider that, however unpleasant to persons to hear accounts of their fallacies and shortcomings, it is still the worse for them that they are more faulty than they ought to be. In receiving the truth without resentment, they will merely do justice to wellwishers who sincerely believe that most of their political adversaries deserve at once profound sympathy and awakening, rather than flattery or vilification. Be it therefore understood, once for all, that any statement, assertion or proof, which in some cases may seem directed against a certain nationality, shall be expressly meant for its system of politics, and shall likewise apply to any other nation, were it placed under the same rule as the people

in question. Republicans can remain certain that justice shall be rendered to their virtues, their genius, their noble deeds and their liberal endeavors. If it shall be shown that many of their statesmen have exceeded some absolute monarchs in depravity, democratic philanthropists shall be meanwhile extolled to the rank of virtuous sovereigns.

CHAPTER I.

RELIGIONS AND RELIGIOUS IMPOSTURES.

Religion asserts in man three parts, the animal, the rational and the spiritual. It declares that, owing to the errors of his reason, he must be guided by the light of a supernatural power to preserve him against vices, and that a school must exist, not only to develop his intellectual powers and improve his well-being on earth, but to help him to work up his destiny beyond this world. In all ages, it has assumed the task of educating man and regulating public morals.

It is also undeniable that from time immemorial all nations have expressed a belief in a Divine Ruler, and that there has been apparently an irresistible power of affinity between man's soul and a higher sphere of existence.

The idea of virtue is so intimately related to that of God and Eternity that the one cannot be conceived without the other, nor are they separable. On these principles society and government were founded, and for the preservation and moral development of man divine worship has been established. Everywhere, we find temples, religious ceremonies and spiritual advisers.

It is even a political axiom that religion, by aiding man to accomplish his salvation in future life, has more power than any other agency to

make him behave righteously on earth, and is thereby of unquestionable assistance to civil governments in maintaining justice and order in society.

The oath, solemn appeal to God for the truth of everything that is testified, has ever been borrowed by states from religion and employed as their principal means of administering laws.

The majority of ancient religions, having originated in pre-historic times, are without trustworthy traditions. Those of the principal nations of antiquity were doubtless based on Monotheism and belief in future existence, although they became wrapped up in myths and childish or monstrous superstition.

In Egypt and Chaldea the priests were second in power to the kings, and, being the most erudite of all classes, were intrusted with the care of learning and public morals. Their influence over the minds soon evolved itself to a reign of fraud and imposture, and gave rise to that so-called science of judicial astrology which, they pretended, made them so wise that they could foretell events and know the destinies of men and empires. It was no wonder that the people at last worshiped plants, animals, all kinds of idols, and conceived the most horrible ideas with regard to morals. In Nineveh and Babylon, during the time of certain festivities, women were allowed to publicly prostitute themselves, and were impelled by their religion to use

their temples as resorts for the most infamous debauchery in honor of their goddesses, Ishtar and Mylitta. Were not such orgies sufficient to evoke lamentations, furnish reason for prophecies and hope for salvation or deliverance?

The most reliable historians report that the Persians never recognized but one God; and that, while they seem to adore the fire, the water, the earth, the sun and stars, they only worshiped the Creator of these elements. It appears that at no time were the Medians and Persians addicted to such a state of immoralities, as had been popularized in Assyria and Babylonia.

The Mythology of Greece and Rome was ethically superior to that of African and Asiatic nations. Jupiter and Juno, Vulcan and Venus, though not always scrupulously inclined to continence, were not so demoralized as Baal, Astarte and other deities, which, it is said, caused the Jewish prophets to weep the fate of Tyre, Damascus and Jerusalem.

The Greeks and Romans were more deeply versed in psychology and had better ideas of man and virtue than the other ancient nations. Many of them gave out theories and expressed sentiments worthy the best religion professed in our times. It is known that the college of Vestals established by Numa Pompilius, the second king of Rome, served many centuries to preserve the innocence of maids and the fidelity of matrons.

On the other hand, the Epicurean sect, which

established itself in Athens in opposition to the moral schools of Socrates and Plato, and subsequently introduced into the Roman republic, taught men that everything pertaining to them ended with their life on earth, and that they should care for nothing but ease and pleasure. The worst of it was that its chief principle aimed at the entire extinction of the nation, "The wise will not marry and procreate children, nor take any interest in political affairs."

Among religions founded in historical times, Judaism, Brahminism and Confucianism, being national or particularistic, have long ago ceased from gaining proselytes.

The presumption that Moses received the Divine Law on Mount Sinai, in the midst of a tremendous rain and thunder storm, and the belief that thunder was the voice of God were doubtless what started the story that He and Moses met face to face on that occasion.

Brahminism rests on the idea of a Triad consisting of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer. The Brahman bull (zool), of a variety of the zebu or Indian ox, is considered sacred by the Hindoos.

Confucianism was established in the fifth century B. C. Confucius, a Chinese moralist, who gave it his name, was a contemporary of Malachi, the last of the Jewish prophets. He followed the precepts of Lao-Tseu, another philosopher of China, who had existed in Daniel's time and bor-

rowed during his travels much knowledge from the doctrines of the Israelites, then captives in Babylonia. According to Christians, Confucius anticipated the coming of a Divine Saviour, and announced that a virgin would give Him birth. He wrote prayer books, treatises on morality, and edited the annals of China, which were burned by an emperor about the year 215 B. C. The work now extant and supposed to be that of his own literal composition was, it is reported, written by some one else, from memory; its authenticity is thereby doubtful.

In their primitive state, the Chinese, like other nations of their times, believed in one God and had sound principles; but most of them soon fell into heathenism. The teachings of Lao-Tseu and of Confucius had no effect except to arouse mere enthusiasm and place their names among the idols of the nation.

Buddhism, Christianity and Islamism are now the principal creeds of the world.

Buddhism, the doctrine of the Hindoo, Gautama Siddharta, surnamed Buddha, took rise in the sixth century B. C., in Central and Eastern Asia. For a short period it was practiced in Persian countries, but was not able to supersede Taoism and Confucianism in China, and seems to have yielded to Brahminism in India. It is now prevailing in Siam, Ceylon, Burmah and Japan, and is professed by five hundred million inhabitants.

Buddhism represents an incarnation of divine wisdom and self-renunciation, and declares that, as everything corporeal is doomed to decay, man cannot enjoy real happiness on earth. It dispenses grace and promises beatification to all men, by releasing them from the afflictions of this life, and teaching the transmigration of souls through all phases and forms according to merit. It leads to a state of superstition the like of which is not found in the profession of other religions.

The supposed revelations of God to His people, and principally the Apocalypse, form the foundation of Christianity, the religion of Jesus Christ. It was established in opposition to Polytheism, Materialism, and freethinkers' doctrines.

In arguing from effect to cause, if we reflect on our being and the universe, we easily solve the problem relating to the idea of God, as His existence manifests itself in nature. But, we cannot by any process of reasoning, prove the authenticity of Christianity, and discover its abstract and divine essence, for it is independent of reason and rests on mysteries. Its followers must be, therefore, guided by faith. They must chiefly believe in One God; in the Trinity or union of three persons—the Father, the Son and the Holy-Ghost in one Godhead, and three distinct persons as to individuality; also in the incarnation of the Second Person with manhood in

Christ for the redemption of man from the original and actual sins.

Islamism was instituted by the Arab, Mohammed, in the seventh century; and in the year 622 was the Moslem era inaugurated. The doctrines of this religion were not its founder's original ideas; they came from Jewish and Christian sources through the agency of Hanifs, Arab penitents, who are said to have striven against sin.

Tradition furnishes a startling account as to how Mohammed became a prophet. "One day, after he had prayed on Mount Hira, the angel Gabriel* visited him while he slept; held a silken scroll before his eyes and urged him to read aloud what was written on it, although he was completely illiterate. It was a passage of the same Holy Book from which Moses, Jesus and other moralists are supposed to have received their inspirations.

In opposition to the Jews, he changed the course of pilgrimages, from Jerusalem to Mecca, and appointed Friday as the principal day of divine worship.

Islamism spread with the conquests of the Arabs in Asia, Africa and Europe, and remained confined to the limits of their empire. Foreigners, especially the Persians, raised it to its present position.

*This was the same angel who, according to Christians, had, six centuries before, announced to Virgin Mary that she conceived from the Holy-Ghost.

The Koran is to Moslems exactly what the New Testament is to Christians. It is the foundation of their religion, and is dogmatically revered by more than two hundred million people as the eternal divine word. Its formula of faith is: "There is no God but Allah, and Mohammed is His Prophet."

The Sacred Book condemns idolatry, and the worship of Christ as the Son of God, yet agrees with Christianity in its depiction of a future state and the terrors of the world on the coming day of judgment. It represents God as the All-Powerful, and teaches that man's sole duty is resignation or tacit obedience to His will; and that his existence on earth must be a journey, not of happiness but of trials and sorrow, to be followed by eternal life either in Hell or in Paradise. Many passages contain proclamations, civil laws, commands, even instructions touching such subjects as Mohammed's harem.

The Mohammedans consider this book as the most perfect literary production; and such perfection is to them evidence of its divine authenticity. Nevertheless, in the opinion of competent and impartial critics, it is not the language of a god. While the style in many passages is vigorous and impressive, and some of its descriptions are not devoid of imagery and eloquence, even of poetical force, it is in most parts weak and incoherent. The frequent disconnections of facts and idea, the abrupt transitions from one

subject to another, and its errors, aside from contradictions, render the work awkward and confused. Moreover, are we to believe that God occupies Himself with regulations concerning the wives and concubines of any man?

With Islam, however, sprang up literature and sciences. The endeavors to preserve the integrity of the Book and instruct converts, produced grammar and lexicography; while the study of laws and dogmas of Koran gave rise to theology and jurisprudence. The Mohammedans neglected physics and chemistry. Dissection, being forbidden by their religion, they never had celebrated physicians.

Religions, like civil governments, have always contended against each other for supremacy. Christ's preaching against the corruption of Jewish priestcraft and the state religion caused his crucifixion; and the subsequent endeavors of his followers to establish Christianity brought about their persecution. It could not have been reasonably expected that the emperors of Rome and their people were to be immediately convinced by the doctrines and arguments of the Christian apostles. Nor should we be prone to believe their calumniators' statement that Nero maliciously set Rome on fire; for, whether he was insane or depraved enough to perform such an act of barbarism, the Romans of that time were certainly not more disposed to bear so cruel a despotism than had their ancestors suffered from Tarquinius,

Fabius and Catiline. That slander on Nero's memory is almost confounded by the fact alone that he greatly encouraged the art of building. The truth is that the citizens of Rome, as well as the Emperor, wishing to rebuild a large portion of their city, adopted fire as the cheapest and quickest mode of removing its old structures. This explains Nero's motive for rejoicing over that conflagration; nor were insurance companies ruined by the operation. On the other hand, many writers are justly censured for having attempted to belittle the admirable courage, and having ridiculed the faith of the martyrs, while they exalted the barbarous deeds, and proclaimed the religious enthusiasm of the Tartars, the Mamelucks and the Mohammedans, in their conflicts with the Christians. Opinions and beliefs should always command the respect of even their most fervent opponents; and what more satisfactory proofs could the heroes of the new faith have given of their sincere devotion to it than to be burned, crucified, or lacerated by beasts?

Christianity has, without question, been superior to its rivals, as a moral and civilizing power. It was reserved to that religion to liberate the fairest portion of mankind from many monstrosities. It made the ancient Romans assembled in the Coliseum, blush at their barbarous pleasures, by disarming their gladiators; deprived them of the right of death upon their slaves, and emancipated womankind from a life of shameful bondage.

The sight of the blood of martyrs was the strongest argument to incite pagans to gradually make such reforms, to ultimately cast aside the statues of their gods and plant the cross upon the ruins of their temples.

CHAPTER II.

DECLINE OF CHRISTIANITY.

It was in the Middle Ages that Christianity mostly flourished; and in conformity with its aspirations, as manifested by the words of Christ, "Regnum meum non est de hoc mundo," or "My kingdom is not of this world," very little material progress was accomplished in that period. But, it is impossible to deny that, ever since the feudal system has commenced to yield to modern ideas, the power of the Christian religion has been declining.

Of all events adverse to Christianity, the taking of Constantinople by the Turks not excepted, Protestantism was, doubtless, the most severe blow it could have received. When the reformers revolted against the Roman Catholic Church, no matter how corrupt it may have been, they departed from the true principles of the Christian religion. If they thought it wise to attack that hierarchy, because a few or many clergymen had failed in their moral duties, they could with more logic have renounced Christianity upon the ground that one of the twelve apostles of Christ had been a renegade. Yet, though it is certain, and has been admitted by honest Protestants such as M. Guizot, that the Catholic clergy was sound at the time of the Reformation, and in no

other period of its existence had been of sounder morals, the allegations of others that there were a few bad priests are not denied. It is not reasonable to suppose that an organization of so many centuries' standing and of such a vast extent as the Roman Church could have remained perfect in all particulars. Nor is a long research of its history indispensable to find some of its miscreants. Let us commence with Martin Luther, himself, than whom no worse priest ever lived.

MARTIN LUTHER, THE CHRISTIAN REFORMER,
AND HIS
COMPANION, MISS CATHERINE VON BORA.

This so-called pious reformer entered a monastery at Erfurt, Germany, in the year 1505, and was then twenty-two years of age. It appears that despondency proceeding from illness, and other sad causes, induced him to take such decision; that he spent the first years of solitary life in mental agitation, and that, when he recovered the vigor of his mind, he was ordained priest, May, 1507. On his elevation to sacerdotal dignity, Luther, like all other priests, made a vow of perpetual poverty and chastity. It is also known that in sequence of another solemn promise, he went to Rome in the year 1511, and that horrified, as said, by what he saw in that city, he came back a Protestant. Yet, nowhere do we find evidence of his asserted religious sincerity. If he had dis-

covered abuses in the Church, he had the right to remonstrate with its authorities against them. Fairness and discretion, combined with common sense and little knowledge of the human heart, would have enabled him to discriminate between men and principles. His pretended attempt to purify the Roman Church, served first to show how badly the mantle of purity wrinkled on his back. As to his conversion, he must be judged, not by his pretensions and utterances, but by the faith he professed and the rule of his conduct. It is more than likely that at the age of one score and eight, a trip from seclusion on a route strewn with flowers and glittering with gold, and a visit to the most magnificent city of the world in his time, would have produced on his senses and imagination effects that he cared not to divulge. Upon his return from Rome, however, he unconsciously emitted sparks of the fire that was burning within him, by advising his friends among priests to marry. The mischief-maker, apparently of rigid virtue for a while, had been true to a vow the fulfillment of which was naturally apt to excite any one's interest and give him pleasure. This, after all, would have been good enough, had he likewise kept his other vow, which involved self-denial and perhaps no little pain. He left the Roman Church, he declared, to preach the Gospel with more ease and freedom, but failed to illustrate the sanctity of his actions. The best that we really know of this devout, professiona

and scandalized vow-maker is that, in full manhood, at an age when man's passions and sensual appetites are at once most violent and redoubtable, and he is thereby most deserving for conquering temptation, he failed to fulfill his main obligations, shook off his cross, renounced the intricate and austere ways of monastic life, and strove to kill time or soften his journey on earth, in going along by another road to Heaven, with Catherine Von Bora, a comely and voluptuous apostate nun of four and twenty.

It now remains to be seen whether or not the first man of Christendom, who overtly emulated Judas Iscariot for treachery, was sounder in reasoning than in Christian morality. Eck, in his debate with him on the authority of the Roman Church, upheld the supremacy of the Pope, as successor of St. Peter and Vicar of Christ; Luther refused to recognize the papal supremacy and attempted to fortify his position by the Holy Scriptures, the testimony of many centuries and the decrees of Nicæ. He alleged that the Greek Church was part of the Church of Christ, if Athanasius, Basil and the Gregories were counted within the pale of Christianity; and that the popes had more need of the Church than the Church had of the popes. Eck retorted that these arguments had been employed before by others and overruled at the Council of Constance. Luther, as an arbitrary freethinker, refused to admit this condemnation; and Eck, as a logical reasoner.

desisted from discussing with him. Luther subsequently admitted the episcopal primacy of Rome; but, like all rebellious individuals, he had risen from an error only to fall into a deeper one, by denying that the Church could not stand without the Pope. He continued to wander, adding: "the Church is the communion of the faithful and consists of the elect, and therefore never can lack the presence of the Holy-Spirit Who is not always with popes and councils; this Church is invisible but real, and every layman who is in it, has only Scriptures and holds by them, is more to be believed than popes or councils who do not. As to forgiveness of sin, man can go to God directly without any one's mediation." It appears from this childish verbiage that Martin Luther was not at all in it; that he was either insincere, or so feeble-minded as to unconsciously preach Christianity on the lines of anti-Christian doctrine. His reasoning would have been right in the main, had he endeavored to demolish the whole Christian fabric, and dispute in favor of Deism. Luther's assertion that men were capable, every one for himself, of interpreting the Scriptures, proved false at the outset, as the Pope and he disagreed as to their spirit and meaning. What power then was to decide upon their differences? And which of them lacked the presence of Holy Spirit? If we are to deny the authority of the Pope and the decisions of the Council of Constance and other councils, must we take Luther's

word or that of Leo Tolstoi, or of all others who wish to push themselves to the front, with Scriptures in hand? Why preach and listen to preaching, if every layman is capable of understanding the Divine Book? And why build churches, when the real Church is wholly invisible? Moreover, if man can go directly to God for the forgiveness of sins without man's intercession, what should have been the mission of Christ on earth, the object of his crucifixion and the duties of his apostles?

Evidently, the principal arguments of Luther against the Roman Catholic Church are the same that are used by deists against Christianity. He would have manifested more frankness, more intellectual force, and acted in stricter conformity with his infidelity, if he had at once denied the Scriptures and sided with the atheists; for, it was not to the Pope, nor to Christ, but to God, Himself, that he had sworn never to take a woman. His cohabitation with Catherine Von Bora was, therefore, not only illegitimate, but an act of bold defiance against Earth, Heaven, and the "Invisible Church." That the "alleged horrors of Rome" and the "alleged abuses of the Roman Church" justified Martin Luther and the companion of his infamy in violating their vows of chastity, no honest Protestant will admit; and, who among Christians, even deists, can say that their rearing of six bastards was sufficient atonement for their abnegation of honor and of God?

Freethinkers have no need of revelations, apostles or preachers. In proclaiming the exercise of free-thought and free-will in Christian matters, Luther has virtually charged God with gross blunder for giving His people a religion intended to guide human reason; as, according to Christianity, nothing but the errors of man rendered his salvation by the death of Christ necessary. That profligate wretch talked of Holy Scriptures, as though they had descended from Heaven printed and bound in book-form, to be distributed among laymen. He seems to have ignored that they were the productions of men like the popes of Rome. Why should we not in like manner question the character of those men, and even the authenticity of Scriptures as the Word of God? To this Luther would answer, "the writers of the Bible were inspired by God or had communication with Him." How did they communicate with God except through dreams as other persons sometimes do when they are asleep? And what has taught Christians to have faith in those inspired men and in the Invisible Church, if not the very Visible Church which the stupid and reprobate Luther denied?

INFALLIBILITY OF SUPREME TRIBUNALS.

Written constitutions and codes of law, be they civil or religious, have weight, in as much as they are established, interpreted and enforced by certain men. In every nation, laws, though sup-

posed to be well understood by all, often baffle the minds of the most learned jurists, evoke from persons of equal understanding different opinions as to their spirit and meaning, and are at last defined by tribunals, from whose decisions there are no appeals. These tribunals, however erroneous they may sometimes be, have their heads and are considered infallible; they are in fact infallible by virtue of the power that they have received from the states to decide upon the merits of legal cases. Without these living authorities, the best constitution and the most equitable laws would be worse than useless; they would become grounds of dissension and utmost confusion. Man must be therefore taught and governed by man; such is after all the case under the freest governments, and in any established religious creed as under absolute potentates and in orthodox churches.

Now, if, as admitted by Luther and his followers, the authors of Scriptures were led by divine light, and if civil laws must be interpreted by a few chosen men, *a fortiori* must others be also inspired to understand and explain the meaning of the Divine Law, as its language is more profound and more difficult than man's word.

It is high folly to believe that the Son of God, if He came to this world as a moralist, was to establish more than one religion, and would return to His Father's kingdom without appointing some one to represent Him at the head of His

apostles, whom He entrusted with the power of preaching His doctrine throughout the world. In face of a principle which has been at all times of prime necessity for the direction of affairs, either spiritual or temporal, it is strange indeed that Origen and others ask, "If you hold that the whole Church was built by God on Peter alone, what will you say concerning John, the Son of Thunder, and each of the other apostles?" The nomination of Peter or other man as representative of Christ did not signify that Paul, John and the other apostles were worthless individuals, or without duties. Why, then, should a head be denied to the Church, when any body of men, before attempting to transact business of whatsoever kind, elect a president, a vice-president and a secretary, when all institutions on Earth, in Hell and in Heaven have their heads? The truth is that the Pope and the Church are one and inseparable. The Pope without the Church is officially nobody, nor is the Church complete without the Pope. Faith in Scriptures is therefore imperfect without faith in the apostles and their successors, however susceptible of error and vice they may be. Laymen have the right to discuss Christian matters as well as the merit of civil laws; but, as they must abide by the acts of their legislatures and the decisions of their civil courts, so must Christians obey the decrees of the Church bearing upon all moral questions, whether or not con-

tained in the Scriptures. The spiritual authority is responsible only to God.

In opposition to these arguments our most powerful adversaries will say: "If Luther's ideas were false, why have they created such a great commotion in the world? And if Protestantism is not the true religion, how can we account for the superiority of Protestants in education and in progress over the Catholics?" It is easily understood how Luther's ideas, erroneous as they were, could have caused so much agitation. His attempts to reform the Church occurred at a time when the Europeans, whose Christian enthusiasm had a short time before been tempered by defeat at the hands of the Turks, strenuously endeavored to emerge from the feudal system and enter a new era of civilization. As the love of money had already commenced to antagonize the religious sentiment, Luther's innovation, like any other, was to be greeted by many. Nor is it difficult to perceive that, as it failed to reform Christianity, it furnished ground upon which unscrupulous demagogues, of all creeds and of no creed, built up levers by which to promote themselves to power or otherwise attain the object of their ambition. The persecutions, the massacres and the cruel wars, which their low intrigues and cupidity have caused in Europe, illustrate what wicked or unprincipled men and women can accomplish under the mask of religion.

TYRANNY OF KING HENRY VIII—HIS WIFE AND FIVE
OTHER WOMEN.

The most daring religious imposter among kings was Henry VIII, of England, who, after having written a book against Luther, followed his footsteps. Suddenly seized with fits of moral scruples, he sued for a divorce from his wife Catherine of Aragon. In his petition he alleged that, as she had been married to his brother Henry VII, he felt it his duty to discontinue matrimonial life with his sister-in-law, although there was no impediment at that time to such marriages.

Was it from a moral standpoint that he opposed the authority of the Pope who refused to grant him his demand, and that he recanted from the Catholic Communion? or was it not to legally repudiate his wife and marry Anne Boleyn that he introduced Protestantism into England and assumed the spiritual power? Was it for the cause of reform that he beheaded this woman, and that the day following her death he took Jane Seymour, that he subsequently wedded Anne de' Cleves, soon tired of her and put her aside?

Whether or not Anne Boleyn had been guilty of adultery, even of incest with her brother, she well deserved to live, if he did. Now let the justifiers of Henry's conduct towards her and his legitimate wife, say what right, pretext or excuse did he have to reject his fourth woman! It is known that she equalled Catherine of Aragon in

prudence and good behavior, and that her only fault was to have married him. Lust and fickleness go well together; and, as Henry's feeling for a wife was the same that he had for a concubine, it is clear that for no motive other than to gratify his sordid and fastidious appetite, did he afterwards take Catherine Howard, send her to die on the scaffold, and wed Catherine Parr.

Henry, rough as he was on the Annes and the Catherines, had nevertheless a great deal more sense than Martin Luther and John Calvin combined. To his contemporaries, the Pope and Charles V excepted, he was, as far as can be ascertained, superior in intellect and attainments. Although he had shaken off the authority of the Roman Catholic Church, he established a power analogous to Papacy in placing himself at the head of the English Church and preserving its Episcopacy. Unhappily, having the parliament at his command and no council to advise him, Henry enacted the most severe laws, and instituted penalties of confiscation, imprisonment, and death by burning against dissenters, Protestant as well as Catholic. In order to procure means adequate to his pleasures, he plundered monasteries; and among his victims, Archbishop John Fisher and Sir Thomas More were put to death simply for having remonstrated with him against his looseness and tyranny.

If Henry's immoral proclivities justified him in revolting against the Church, his long and ter-

rible sufferings on his death bed, resulting from excessive debauchery, should likewise entitle him to a place among Christian martyrs and in the catalogue of saints.

The regime of scandals and abominations, which he had inaugurated, did not terminate with his reign. It continued with more or less vigor under his successors, Catholic and Protestant alike, to the time of Mary and William of Orange. There is indeed just ground for the belief that, like Catherine de Medici and the Henrys of France, the prominent figures of that baleful imbroglio in Britain, were actuated by the love of civil power rather than by religious devotion or respect for Luther and other such reformers.

BLOODY STRUGGLES AMONG PROTESTANTS.

The most interesting part of the whole performance was the struggle which soon commenced to rage among Protestants, themselves, especially in England. Nothing can more satisfactorily prove Luther's errors than the acts of his followers, who, thinking Holy-Spirit was in them because they had the Scriptures, refuted themselves by splitting into many sects. It was their inability to arrive at the same conclusion in the interpretation of the Sacred Book that caused them to be duped and engage in bloody strifes. In times, when leaders should have been chiefly animated with religious sentiments, they expressed the utmost hatred for one another and manifested

aversion to the very doctrines which they pretended to uphold. Legitimate and illegitimate princes, wives and concubines, courtiers, favorites, regents and ministers, signified that "*regnum suum esse de hoc mundo*" or "their kingdom was of this world." In France and Spain the Catholics had burned the Protestants; in England the Protestants had burned the Catholics; now, Protestants with Scriptures in hand were roasted alive by Protestants with Scriptures in hand. Puritans, Shakers, Shaking-Quakers and Levelers, proclaimed their principles of civil and religious liberty; but, after becoming dominant with the rise of their chief Cromwell, they surpassed all other denominations for intolerance and tyranny. They unmercifully persecuted those who had deviated from the puritanic idea, until the English people, tired of political and religious fanaticism, and resolved to remain independent of the Roman See, restored the Episopal Church. What is episcopacy, if not orthodoxy itself? and who is the Pope, if not the bishop of bishops? That religious movement in England, wise as it was, failed, however, to reconcile its discordant religious elements.

In such a state of anarchy as created by dissensions among Protestants, can they say how could Christianity have maintained itself if the Roman Church had not by its union preserved it against the heterodox doctrines of Martin Luther, John Calvin, John Knox, Oliver Cromwell and

John Wesley? Can they doubt that, if it had depended on these agitators, it would have disappeared long ago?

Truth is one and indivisible, and error is divisible into parts. If Christianity is true, Catholicism represents the former, and Protestantism the latter, idea. From its incipency, nations have passed through many revolutions; monarchies have been replaced by republics, and republics by modified monarchies. Not one civil government in Christendom is now what it was two centuries ago, and Protestants are divided into hundreds of denominations, every one of which is apparently striving to bring the others to its views and revise or remodel the Scriptures according to its sentiments, as though Christianity was made, not to govern the morals, but to gratify the caprices, of the masses. The Catholic Church is unchanged, and will remain the bulwark of Christianity so long as this creed will exist.

CHAPTER III.

RESPECTIVE CLAIMS

OF THE

PRINCIPAL CHRISTIAN CHURCHES.

Greek Catholics and Protestants, in order to convince the world that the Roman Church was not appointed by Christ, have always striven to break its chain of apostolic succession, the first link of which was Peter, and even denied that this apostle was ever in Rome. While they are not unanimous in this opinion, all Roman Catholics, even many Protestant scholars, maintain that Peter went to that city after Christ's crucifixion, there founded a Christian Church, and presided over it about twenty-five years; that under Emperor Nero he and Paul suffered martyrdom and died in the same year and on the same day. Other authentic testimony is adduced that all of Peter's successors, but two from Linus to Eusebius, were also the victims of like persecutions. In addition to this preponderance of evidence in favor of the Roman Church, Protestant authors, themselves, acknowledge that recent research shows conclusively that Peter visited Rome and there emulated Paul in preaching Christianity.

Following the period of persecutions, the council of Nicæ, which convened in the year 325,

proclaimed Rome as the capital of Christendom; it placed Alexandria in the second, and Antioch in the third, rank. Five years afterwards the Roman Emperor Constantine established Christianity as the State Religion, and selected Byzantium as the new capital of his empire, which according to his name he called Constantinople, but by no means opposed the decision of the council of Nicæ. In spite of the Emperor's example in obeying its decrees, heresies began at once to pervade the Church. At the outset the Roman Episcopacy was called upon to arbitrate such difficulties; and the same Athanasius spoken of by Martin Luther; even the Arian party* to whose doctrine Constantinople strictly adhered, were first to recognize Pope Julius I. as the champion of the orthodox faith. Upon this ground did the Roman Church more distinctly and more seriously assume the duty to define the Christian doctrine, extend its power and govern the morals of nations.

In the council of Constantinople, which assembled in the year 381, the Sees of Rome, Alexandria and Antioch had no participation. In consequence of this, that assembly placed Constantinople, though not the center of an apostolic see, next to Rome. Thus originated the Eastern or Greek Church.

It is very queer that, notwithstanding all that

*This party held Christ to be inferior to God the Father in nature and dignity, though the first and noblest of all created beings.

came to pass in the Christian world, the Greek Church and the Church of England respectively lay claims to pre-eminence; nor is it strange that in their pretensions they disagree with Martin Luther who, we have seen, recognized the episcopal primacy of Rome, when it is known that on the side of heresies are always found error, disagreement and contradiction.

Aside from this, the opinion and statement of the party which has remained united is far more reliable than those of the other that has broken into anarchical factions.

Evidently, the alleged rights of the Greek Church and of the English Church have no foundation whatever, else Christianity was intended only for England or for the eastern countries of Europe; but such was not the case. It was instituted for the world.

In the beginning of the ninth century, the Greek Church desisted from recognizing the Roman episcopacy, simply because Charles the Great had been crowned by the Pope. How could that self-promoted institution have aspired to the dignity of crowning monarchs in preference to Rome, Alexandria and Antioch, which alone had been proclaimed by the representatives of all parts of Christendom in council as episcopal seats? There is no need of scrutinizing its motives for secession from the Roman See; after it had slyly usurped its power it was capable of anything in the line of heresy.

Rurik, the first emperor of Russia, adopted the faith of the Greek Church for his domains, presumedly for the reason that it placed no power over him. The ruler of that country is virtually the Chief of the Church, as he nominates the metropolitans and bishops composing the Holy Synod.

Is it not true that England, ever since it had been christianized, was spiritually submitted to Rome up to the time Henry VIII. repudiated his legitimate wife? And will the English Episcopalians say what year during his reign or subsequent to it, the episcopacy of Rome was transferred to London?

The truth is that both of those churches, having originated from the Roman Church, have remained almost entirely national or particularistic. The Greek Church has but few adherents outside of Greece and Russia; and nowhere does the Church of England exercise any spiritual authority except in the British empire, and very little of it outside England and Ireland; even at home has its power been greatly superseded by other churches.

The patriarchs of the Greek Church and the bishops and archbishops of the English Church are very little more extensively known than the humblest of their flocks.

On the other side, the Pope's name is familiar to all nations, and almost to every man on earth. Besides, the Roman Church, having spiritual juris-

diction over portions of mankind in every civilized country, and in most other parts of the world, not only presents an indisputable claim to the title of pre-eminence to all other Christian churches, but is by virtue of its universality the only true exponent of the Christian faith.

Protestant authorities substantiate our arguments by giving out, like Roman Catholics, through their religious treatises and cyclopædias, a list of popes headed by Peter and ending with the incumbent Pontiff. This makes it the more amazing that the Church of England should, after seceding from the Roman Church, have retrograded to the time of Christ and discovered Paul as its originator, when this apostle, like others, has always been recognized by the Catholics. Nor is it strange that in its attempt to start an apostolic chain with Paul in the first century, it ignored on its return the soundest and longest period of Christianity, and at the beginning of its decadence, found no links with which to continue the chain but the wedding rings of Von Bora, the illegitimate wife of Luther, and of Anne Boleyn, and other illegitimate wives of Henry VIII. Would Paul, if at that time recalled to life, have felt himself much honored by such company?

That Church has the right to boast that no break ever occurred in its apostolic succession; but, then, it is like all other Protestant denominations and the Greek Church, without apostolic succession.

It is not surprising that it returned to the use in its services of many symbolic ornaments of the Roman Church, such as candles, altar cloths, eucharistic vestments, that had been sanctioned in the time of Edward VI. and afterwards generally disused. It is hardly possible that it could adopt more of the Roman rites, unless it should completely turn to Catholicism.

Is the Right Honorable William E. Gladstone, of England, still of the opinion that those who, having freely and vigorously exercised their understanding on Euclid's theorems, assent to them, will come to the same conclusions in Christian matters with the Church of England?

CHAPTER IV.

EDUCATION OF CATHOLICS AND PROTESTANTS.

With regard to intelligence and learning, it cannot be controverted that Catholics, being about double in number, have on the start in a parallel with Protestants, a decided advantage over them; for, two heads, generally, contain more sense than one. The Protestants may have, as yet, fewer illiterate persons; but among Catholics are found a far greater number of good scholars, and especially of highly educated persons. They also show a longer list of celebrated artists, of renowned literati, and of not fewer scientists than Protestants.

The priests, and the Jesuits in particular, are the most erudite and best professors in the world; many Protestants are among their pupils. It is acknowledged that a large number of Protestant ministers are of high attainments; nor can it be denied that ever since its rise, Protestantism has produced a large number of preachers unable to write or speak their language correctly.

To Popery belongs the glory of having restored civilization upon the ruins of the Roman empire of the West. At all times, the Church has been engaged in educating people; it was even first to promote fine arts, and has always manifest-

ed wonderful liberality in its attention to masterpieces of ancient times. Plato, Aristotle, Demosthenes, Cicero, Tacitus, Virgil, Horace and other Pagans, are counted among the authors of its classical colleges. Catholic educators recommend the works of such Protestant writers as Milton, Shakespeare and Addison, and do full justice to the talents of others who have attacked Christianity.

Yet, it is not secular, but religious education that has to be considered as to the respective merits of Catholicism and Protestantism; and now the question arises as to whether or not morality can exist in the masses of a nation without religious schools. The great majority of educational establishments in Protestant countries, especially in the United States, are devoid of religion. It is said that Sunday Schools are reserved for divine instruction; but, as the wordly teachings of a week can only influence the minds with the idea that subjects, which are to occupy their attention but one day in seven, are of little or no importance, the utmost indifference towards such schools is shown by their light attendance and inefficiency. On the contrary, in the Catholic schools, religious education is daily carried on with secular subjects. It is even regarded paramount to all other things; and this is in perfect accord with the Christian doctrine, which teaches that the spiritual is superior to the temporal. It is not therefore surprising to see a great many Catholics who are far

better educated as Christians than most of the best Protestant scholars.

Catholicism, as champion of Christianity, cannot adopt a better policy than to oppose tenets, ideas, and national systems of education, that are either directly or indirectly antagonistic to its teachings. Considering them as sources of false knowledge, dangerous to a state and to individuals, it logically asserts that a nation had better be completely illiterate than to be reared in materialism.

CHAPTER V.

RESPECTIVE DUTIES OF CATHOLICS AND
PROTESTANTS.

The duties of Protestants being, as said, only to the Invisible Church, no comment will be made upon their religious conduct. The great majority of them are, doubtless, very sincere in their belief, nor should they be held responsible for the fallacies of Martin Luther and of their ancestors.

On the other hand, it is known that the Catholics have strict duties to perform to both the Visible and Invisible Churches. They must go to Mass on Sundays, whether or not they wear good clothes, in the rain or sunshine, in warm and cold weather. They are submitted to a certain regime of discipline, and are forbidden to enter into conspiracy against governments, or join anarchical organizations. Through the confessional, Catholics are ordered to restitute their ill-gotten gains, to repair their wrongs, to cherish no ill-feeling against anyone; nor are they allowed to violate the laws of nature by frustrating the ends of conception. To the influence of their religion must be principally attributed their prolificness. The confessional endeavors also to preserve or restore harmony between man and wife, and protect the morals of girls by keeping them away from public balls, variety shows, and nightly runs.

For the preservation of morals and of society, the Roman Catholic Church grants no divorces, not even to kings or emperors. Napoleon the Great, and his brother Jerome were, indeed, no exceptions to that rule. Nothing can better show the moral sincerity of that church than the firmness and impartiality of its decrees touching the inviolableness of marriages. As its refusal to divorce Henry VIII. has given rise to Protestantism in England, so is it more than likely that its partiality in his favor would have confined that heresy to Germany.

The Church promulgates dogmas and mandates, and explains the Scriptures, while any one of its flocks is free to believe or disbelieve its interpretations, and follow or disobey its instructions. He who desists from obeying its decrees is no longer a Roman Catholic; he can establish his own church, become a Protestant, a deist or an atheist.

Now, if the Catholic Church is guilty of other evils against both human society and God, let its adversaries rise and state what they are !

CHAPTER VI.

UNIVERSAL INFLUENCE OF CATHOLICISM.

The most salutary effects produced by Christianity, even since the rise of Protestantism, are assignable to Catholicism. While the religious zeal of Protestants, in many instances, was not to be questioned, the absence of a head and their large number of incongruous denominations, have rendered them unable to cope with the Catholics in Christian matters. The Roman Church, in virtue of its unity, of its defined policies, of its admirable and business-like organization, has rendered eminent services to mankind. It has always led other institutions for charitable and all philanthropic purposes, in times of war and peace. Lending to civil governments its aid in discovering and settling new countries, its missionaries have voluntarily, to their peril, introduced civilization into them. Their perseverant efforts to convert Indians and other savage tribes have prepared the way of nations into those new countries, and thereby largely assisted them in extending their field of industry and commerce. From such hardship and devotion atheists and Christians alike have derived many advantages and great wealth. Moreover, of all religious institutions on earth, the Catholic are the most wisely managed.

CHAPTER VII.

CELIBACY AND MATRIMONY.

The celibacy of the Catholic clergy is often used as an argument against the private conduct of priests. This attack upon their character, though grounded in a few cases, is as a rule actuated by malice or jealousy. Their celibacy is right in that it tends to alienate them from worldly affairs, and thereby renders them the more devoted to the moral good of nations. On the other side, the fact that Protestant ministers have the right to marry, and that most of them are married, is no evidence that they are all free from lust and from the same charges that are made against some priests.

No man possessed of little moral courage, even if tormented by the most violent passions, finds it very difficult in the early stage of manhood to live without woman; and, after a while, continence becomes for him an easier task. It is true that matrimony is a rudder for the majority of men; but, woe unto him who starts to be untrue to his wife! he is, morally speaking, in a worse state of jeopardy than any debauched celibate, as the agency that could best restrain him, has proved ineffective.

Men's lust waxes in proportion to their in-

dulgences; and many feel that the number of their women should be increased in equal ratios. When they have two, they will soon have four of them, and have greater hardship in controlling their propensities for more than priests experience for one. This rule of progression has been at times followed from five hundred to one thousand.

Lewd women are principally supported by married men, and divines who visit them are greatly mistaken if they think the high respectability of their avocation nails the tongues of harlots. There is nothing that these women like better than to boast of having the ministers of God for their masters, whether bachelors or benedicts; and the latter are the more guilty in that they commit adultery.

CHAPTER VIII.

CONVERSION.

The conversion of a Protestant to Catholicism seems to be far more sincere than that of a Catholic to Protestantism. The Protestant minister, who embraces Catholicism, leaves a world of pleasure and complete freedom to enter another of obedience and comparative privations. The priest who joins Protestantism is, too often, led by vices or earthly motives, such as intemperance, covetousness, emancipation from duties, insubordination and debauchery. No Protestant doubted the characters of the English clergymen, Manning, Newman, Vaughan and others who went to Catholicism; but, what respect can be shown to the apostate priest who travels with a Bible under one arm and a woman hanging at the other, and finds nothing more respectable to do than to pour his vial of wrath and the dregs of his infamies upon the Roman Catholic Church? In the last century, a great many Protestants, besides dignitarians, returned to the Roman Catholic Church, while those who have left it, with very few exceptions, were lost to Christianity. Most infidels would be Catholics if they were to practice any Christian religion; like the Jews, the Buddhists and the Mohammedans, they do not recognize Protestantism. The impartial opinion of the world is—Roman Catholicism or no Christianity.

CHAPTER IX.

CHRISTIANITY AND MATERIAL PROGRESS.

It is astonishing that so many Protestants, even such men as Sir Thomas B. Macaulay and Right Honorable W. E. Gladstone, of England, in their essays to prove the superiority of their religion over Catholicism, argue that countries where Protestantism prevails, are more materially prosperous than others. Alas! They seem to think that Christianity was made to promote earthly interests, instead of morality! Their deductions, however, do not happily flow from the premises laid by Christ, "My kingdom is not of this world," but rather indicate the ascendancy of materialism over his doctrine.

If Protestants wish to claim that they have excelled Catholics in giving impulse to industrial and commercial improvement, granted; if they further claim that they have energetically worked to obliterate a creed reluctant to common sense, granted again. But, why do they not plainly say so? That they seem, however, unconscious of their success, is evinced by the fact that, as their ancestors have unreasonably associated metaphysical reasoning with principles resting upon pure idealism, so have they been under Christian appearances engaged in opening the broadest

field to infidelity and atheism. Had the Protestants lived in the times of Plato and Aristotle, they would have hardly been fit for their schools.

The authors of Protestantism were succeeded by Bayle, Voltaire, Gibbon, Hume, Rousseau, Montaigne, Thomas Paine, and thousand others, who have eulogized Martin Luther, and continued his work by endeavoring to upset Christianity. These philosophers, like the generals who, aiming to conquer a country, first besiege its strongest fortress, directed their attacks against Popery—the Christian stronghold. In this formidable siege, which is still maintained, Deists, Atheists, Orangemen, Free Masons, Greek-Catholics, Buddhists, Mohammedans, and Protestants of all denominations, are allies.

Nor is it to be disputed that France, Belgium and other Catholic countries are now closely hugging England, Germany and the United States as to material progress; and this is explained by the fact that the power of religion waned, as worldly interests and the love of money increased throughout Christendom.

With regard to the respective powers of Churches, we can well say that it is the strongest institution which is the most fiercely assailed, and the weakest which is looked upon with the utmost indifference. In this respect, the Christian Churches are, the Roman Catholic, the Greek orthodox, the Church of England, in the order of their enumeration. The Greek, having

mass and confessional, is the nearest to the Roman.

Not a few educated Protestant ministers confess that without Catholicism their own institutions could not stand; and, knowing that upon the stability of Popery depends their prosperity, they wish it to continue in existence, provided that with it Protestantism should thrive.

CHAPTER X.

FUNDAMENTAL ERRORS OF CHRISTIANITY.

Having demonstrated that, if Christianity be true in the sense generally affixed to it, Roman Catholicism alone is of divine appointment, and that with the downfall of Popery Protestantism would have no other object to attain, we shall endeavor to prove that Christianity itself, not only rests on fallacious principles, but is entirely antagonistic to natural or divine laws. In dealing with this subject, we propose to emulate Protestants in freethinking and metaphysical reasoning; and, unless they consider us so dull that their examples have not profited us, they are begged to teach us other lessons, whether they think we are short of arguments, or detect us in error and extravagance. As, in this part, the Catholics will have one theorem to upset, so will the Protestants find in the line of refutation a double and interesting duty to perform—to defend their position against attacks, and then to unite with Catholics in upholding the fundamental theories of Christianity.

WAS GOD FOOLED BY MAN?

Christianity can no longer be said to represent a fusion of freedom and submission, of the holy and the human, of ethics and religion; and present indications offer very slim prospect that, as announced by prophecies, it will cover the

whole earth or supersede its rival, Buddhism. Nearly two thousand years have elapsed since the crucifixion of Christ; yet, two-thirds of mankind, at least, still ignore or oppose His doctrine.

Were it not deplorable, it would be amusing to see what sort of excuse the most learned Christians give out for the remarkably slow progress of their religion. Following are the utterances of the Jesuits upon that subject: — "Buddhism, which is now spread throughout China, was introduced into that country in the first century of our era in a strange manner. The Emperor Ming-ti, knowing that Confucious had said, five hundred years before, that about the time of his reign the Holy would appear in the West to reform the world, started an embassy in that direction to inquire about the coming of the Saviour. Jesus Christ had already come, and His doctrine was commencing to enlighten the Occidental nations; unfortunately, the Chinese failed to proceed far enough to find it. While they were in India, they formed the acquaintance of men who pretended to have received the same mission which had been assigned to Christ; they took their word and brought them to China. Thus was Buddhism introduced into that country."

Such action on the part of the Chinese, especially at that time, was not at all improbable. But, the statement is not the less blasphemous that the sacrifice of the Redeemer's life was rendered futile by Hindoo imposters. What! A man-

kind to be saved, yet not halfway reached! Are we to believe that God was fooled by man?

MYSTERIES, STORIES AND MIRACLES.

The great majority of Christians, themselves, have long ago commenced to consider it unreasonable that they should be held morally responsible for the acts of those who have lived thousands of years before their time, and justly think it was no fault of theirs, if they were sin-born. The story relating to Eve and the serpent is almost generally discredited, and placed among the mythologic fakes of antiquity. That the mother of mankind brought malediction upon her descendants, for having relished the juice of an apple, is thought still more ridiculous than that civilized modern nations threaten one another with war on account of fish. Was it true that Satan outwitted the Almighty? that Hell exercised such a power over mankind as to rouse the jealousy of Heaven and incite it to avenge the blunders of creation, by prosecuting during thousands of years devils and their worshippers with flame, sword and pestilence? How can we not fail to find in the death of Jesus Christ any redemption? Human nature has not changed; the man of our age is the same who existed before the Christian era. With all his education, he is as yet affected with the seven deadly sins, pride, covetousness, lust, wrath, gluttony, envy, and sloth, in expiation of which the Christian Saviour is said to have suffered and given

his life. Placed between the hardship of this world and the tribunal of a God whom Scriptures represent as a demon constantly foaming at the mouth, man sees in Christianity very little hope for salvation.

Although man is compelled to believe things which he cannot thoroughly understand, faith should have a certain reasonable basis. Reason itself teaches him to assign the existence of the Universe and the direction of natural phenomena to a spiritual and intellectual power. He further convinces himself of this truth by reflecting upon that supreme moment when life mysteriously animates the flesh in the womb. It is another thing with the priest's "mysteries;" at the end of his performance, the bread and wine, which are said to have been converted into the body and the blood of Christ, still appear and taste exactly like bread and wine; consequently the transubstantiation is not proven.

It was upon the supposed miracles of Christ that His followers have mostly established, or rather attempted to force, belief in His divinity. If miracles were required in His time to inspire the people with confidence in Him, are they not the more necessary in our age to relieve from skepticism the minds of a much larger population? Again, if the death of Christ was of absolute necessity for the salvation of mankind, why do Christians vilify the Jews for having been the instruments of Heaven in executing its decrees?

No government, no people, howsoever ignorant and barbarous, would have been so devoid of common sense and knowledge of political economy as to remove from the midst of them one capable of performing supernatural deeds. Can we then really believe that the Romans, civilized as they were, would have, even from veneration for their gods, permitted the Jews to crucify Christ, had He converted water into wine, milk or honey, fed thousands or millions on five fishes and two loaves of bread, restored the blind to eyesight and resuscitated the dead?

The declarations of clergymen that many men and women have at one time suffered martyrdom and death from conviction in the holiness of Christianity are no longer arguments strong enough to convince sound thinkers of that proposition.

If Christ is the special Son of God, it is only reasonable that after an absence of nineteen centuries He should make a second visit to our world. Let Him come, not to be again born in a stable, not to live in poverty and die on a cross or suffer any other ignominious penalty; but to share the comfort and magnificence of His representatives, to conciliate the Christians, and convert other nations to His doctrine. So long as He will remain away from the midst of us, or fail to give positive evidence as to His nature, mankind, including most of so-called Christians, will be justified in doubting His divinity.

CHAPTER XI.

WHO IS THE FATHER OF CHRIST?

If man had created mankind, he would certainly be censured for having lacked so much in æsthetics as to subject intelligent beings to the same process of generation as irrational animals; but, rather than to criticise the work of God, we do homage to His infinite wisdom. Nor shall we ask why, if Christ was too noble or too divine to be the Son of Man, should He have been the offspring of woman, when man is nobler than her; and how, if our birth was entirely too mean for the Divine Son and His Father, could we ever hope to be fit for their Kingdom?

The birth of Christ from a woman without man's agency could have assuredly been an easy task to the Creator. Christian ministers, while they affirm this, say it is difficult to understand why it was so; no doubt of that, but it is easy to understand why it was not so. As the laws of God and of Nature are eternal and immutable, it is not likely in the first place that they would have deviated from their course any more for one being than for all others; secondly, it is rational to suppose that if a new process had been adopted for the make of Christ, it would have been thoroughly consistent in dispensing with the service

of woman as well as that of man. God and Nature never do their work by halves. It is indeed amazing to reflecting minds that, as the Christian mythologists scrupled to assign his birth to the ordinary mode of procreation, they fell into an absurdity at once monstrous and insulting upon God, by associating with the fetus of the woman Mary His Spirit Who deals with the head but never descends below the heart.

The Grecian and Roman mythologists had more respect for their gods, by supposing inferior deities to have been extracted from the noblest parts of their bodies; and, although it was the prevailing opinion among them that from time to time holy beings descended from Heaven to court the fair daughters of Greece and Rome, and that many notables on earth were divine bastards, there was no belief that they were equal to the gods.

The fact, according to Christian historians, that Mary had become pregnant before she spoused Joseph, did not begin to demonstrate the divinity of her child. It only showed that, if Joseph was its father, the wedding came off too late, and if not, Mary had been somewhat familiar with another man. In accepting the latter hypothesis, it is only just that due consideration be paid to her character.

In her time, Palestine swarmed with priests, poets and prophets, who pretended to be under divine inspiration, and spent much of their time in

winning maids to the glory of God, whether or not they already had many women.

Castration was not only intended to improve and sweeten the voices of religious singers. It is known that the transformation of men into eunuchs and the establishment of harems, in Oriental countries, were suggested by the facilities with which their women were overshadowed.

Mary, however, was not as wild as the peasant-girl Ruth who stole to bed with her cousin Boaz; she was, like Magdalene, a kind, innocent, charitable, faithful and trusting person. Meantime, if she was not loving and lovely, emotional and warm-blooded, she would not have been a Jewess.

Under such circumstances, it is easily seen how she could, with the purest intentions, have yielded to the solicitations of a religious tongue. By her conception from the Holy-Ghost, it may be therefore reasonably understood that in her intercourse with man, whether married or unmarried to him, her mind and heart being wholly occupied with sublime enjoyment, her thoughts and sentiments stamped the fruit of her womb with the Seal of Heaven—endowing it with a character nobler than that of any other mortal.

The admission that Mary, in giving birth to Christ, suffered but little, cannot be considered as a special favor from nature or Heaven. The feeling experienced by women in travail greatly varies according to their formation and size of

children; and the intensity of their pangs is proportioned to their deformities.

Climes are also considerations of primary importance in physiology. If cold can produce contraction, and heat expansion, on metals, their influences can certainly be not less effective upon live bodies in regard to muscular tissues. In sequence of this, women of the warm and temperate zones bring forth with more ease and less pain than those of cold regions; and this difference gradually increases from the North to the South pole. Mary, it is known, was born and reared in a very warm country; and, as to beauty of form, her name became proverbial. Had she lived in the times of Raphael and Michael Angelo, she would have been fit to pose before them as a model of ideal perfection.

Be this as it may, there have been in every country, many a woman who, having served breakfast to her husband, presented him on the same day and without assistance with a well cooked dinner and her own newly-born child, though not a god.

It seems to be, after all, immaterial for the moral good of humanity, whether or not Jesus Christ be any more the Son of God than any other individual. When one has preached charity and the soundest doctrines, and lived up perfectly to his preaching; when he has triumphed over all evil temptations in subduing the most violent passions; when he has scorned the splendor and

pleasures of the earth, and manifested his love for mankind by sacrificing his life to principles, he needs not be a god to be recognized as a moral and religious leader. Such a man was Jesus Christ. If, at the time this democratic Sovereign outstretched his arms towards his brothers, and bled for them, nature was convulsed, the earth trembled and Heaven thundered, these phenomenal occurrences might be taken as expressions of divine indignation against his executioners and of divine sympathy for the best and most unfortunate of all men.

Brought into parallel with this beautiful being, in full vigor of age, how despicable appears the Ecclesiastes-Preacher of the Bible in his declining years! This devout and opulent dandy, who had erected a temple to God, and adjoining to it a vast and palatial seraglio to himself; this hypocrite, who had devoted his life to debauchery and was worn by its effects rather than by the number of years, attempted to give the world a moral lesson by suddenly exclaiming: "All is vanity and vexation of spirit!" It was indeed a case extremely vain and perplexing for Solomon, surnamed "Wise," even in his best days, to be confronted by a household consisting of seven hundred unhappy wives and three hundred concubines. Many a man, at all times, has had reason to become exasperated under much less acrimonious burden. Nor are they scarce Christians, who, enjoying the full power of their intellectual facul-

ties, upon the threshold of eternity, weep tears of grief in parting forever with the very vices that have dug their graves.

Besides, what moral advantage can be gained from the belief that the writings assigned to Moses and to Samuel were true; that the whale swallowed Jonah and deposited him alive on the seashore, and that Joshua caused the sun to rest on Mount Gibeon and the moon in the valley of Aijalon? The prophecies of Jeremiah, Ezekiel and others, even if they were promulgated before the birth of Christ, have no more authenticity than that of Isaiah concerning His divinity. Those desolaters of much land; those tearers of massive gates of brass, and breakers of impregnable citadels, have long ago been confounded by the return to prominence of communities which they had predicted to be forever wiped out of existence. Damascus, Jerusalem and other such places are booming; there is splendid prospect that the country lying between the Tigris and Euphrates rivers will be re-settled, and that cities will be rebuilt upon the ruins of Tyre, Nineveh and Babylon.

In all ages, there have been, and there are nowadays, predictions about the coming of a saviour. From time to time, religious cranks and enthusiasts declare themselves delegates from Heaven to reform the world; but their impostures soon end with very little excitement and without crucifixion or other rash expedient. Their natu-

ral death is marked by no earthquake, storm on sea and land, nor is it followed by resurrection.

It is idle to discuss the merits of Scriptures. Genesis, the first book of the Old Testament, starts to refute them by stupidly subserving to our exclusive service the sun and myriads of celestial bodies, many of which are million times larger than the earth. A little knowledge of astronomy teaches that this world is but an atom among the inhabited planets; and a parallel between the written revelations and the revelations in nature gives an idea of the Creator's greatness, and shows the ignorance and narrowmindedness of the writers of Scriptures.

If no fault could be found against both the Old and New Testaments other than the rudeness of the style in which they are written, they might be justly assigned to divine inspiration, as nothing is more crude than the work of God. It does not, however, follow that everything rude is of divine origin or the outcome of genius. Although the supposed Holy Books are by far superior to the Koran, and many of their passages are not devoid even of sublimity, they are in most parts inferior to the works of many celebrated mortals, ancient and modern. Their philosophy is not as sound as that of Socrates and Plato; in poetry, sentiment, and knowledge of the human heart, they stand below the productions of Shakespeare, Dante, Montaigne and Jean Jacques Rousseau; nor can Paul's eloquence be compared with that

of Demosthenes, Bossuet, Massillon, Maury and Mirabeau.

Aside from this, the errors, contradictions and nonsensical fairy tales contained in those books offer overwhelming evidence that they are no more the word of God than the Koran, but the inventions of imposters still more false, more daring and more pretentious than were the magi and astrologers of ancient Assyria.

CHAPTER XII.

HIGH-TONED CHURCHES.

A fashionable christian speaks thus:—"I am much surprised that ecclesiastical architecture in the European countries has not more improved since the Middle Ages. Our country is the only one where it has advanced commensurately with the industrial growth of modern times. This is, doubtless, attributable to the wisdom of our institutions. In Europe, the new churches, with few exceptions, are still being built on the old styles. Their congregations stand, as yet, upon one level, and worshippers continue to turn their backs to one another. This fault I impute to reciprocal and deep-rooted antipathies of conglomerate orders of society. It seems, however, that they should tire looking at altars or preachers. Most of our sacred edifices are modern in design and very stylish, too. There is nothing so appropriate for a progressive church as a nave free from piers and constructed in theatrical form, where fashionable people can comfortably pose face to face in profound mutual admiration. Now, my good Christian, I defy you to find quarters anywhere of a higher atmosphere than our houses of worship. Their assemblies are composed of refined ladies, professionals, foremost politicians and opulent

merchants. Children and servants are no constituents of these circles. We cannot with decency debar the lower classes from access to our temples, by telling them that they are objectionable company. It would not be Christianlike, you know, to mortify them. A mild and cunning way of doing that is to carpet the aisles, upholster all the pews, and reserve no seats except for wealthy or distinguished visitors. Pompous display and grave countenance gently notify them that their presence is not desired. They may come once, but have no encouragement to call again. Our success in maintaining strict exclusiveness in our churches is chiefly due to the fact that, like high-toned club houses, they are built by the elite of society and that the pews are sold or rented only to the right parties."

It is not strange that this individual be so ill-impressed by the sight of mixed classes in churches, but sad that one, especially a pretended christian, looks without satisfaction, without admiration, and without emotion, at an assemblage of subjects or citizens and crowned heads, of servants and masters; of people, young and old, erudite and illiterate, poor and rich, blind, deaf, dumb, and crippled, united under one roof in divine worship.

It is in religious temples that true democracy must first exist, and evidently this is one of the most striking features in monarchies. Republican institutions are free for all in parts wherein wisdom or judicious discrimination should prevail

over the sentiments of the heart, but too aristocratical in most other cases. Nothing is less democratic really and more uncharitable than that, in a country of supposed equality and fraternity, the poor and the simple are not, like the rich and the learned, cordially welcomed at least to houses of worship, inasmuch as they find in them the only consolation of their life. The example given by churches, establishing lines of social distinction, is fair evidence of people's religious decadence. It also shows the flimsiness of the hopes and the paradoxicalness of the idea that Christianity will eventually triumph over materialism.

CHAPTER XIII.

ACTORS IN THE PULPIT.

The antagonistic theories and practices with which the Christians are confronted are extremely perplexing. While they are warned by speech to prepare for eternity, they are taught by example to seek their happiness on earth.

If religion is a necessary moral force for a state, churches cannot be rightly converted into financial institutions; nor is it by sermons and representations alone that professions of faith, especially those which rest on miracles, can be tested. Divines, aiming to incite belief in mysteries and things repugnant to the understanding, must prove first that they are animated with the spirit of God rather than the spirit of the world, by living up to their teachings, lest they be justly considered imposters and stupefiers of their disciples. Are not spiritual advisers aware that their thirst for temporals is doing much in materializing thought and perverting society?

Stageplayers were never scarce in churches. During the seventeenth and eighteenth centuries the most famous lived in France and vied with one another in thundering against "vanity of vanities," giving exhibitions of genius and conceit and extolling the virtues of dead princes. Fol-

lowing Bossuet, Flechier and Fenelon, appeared Massillon whose orations have not been exceeded in stupefaction and absurdities. It was he who, preaching to his hearers repentance and conversion, terrified them by affirming that, no matter how well they behaved, they had but slight chances of accomplishing their salvation; that on the day of judgment not one just soul might be found among them. Such illogical sermons, even nowadays sometimes delivered, produce more mischief than good. Believers, the empire of whose passions has been controlled by the fear of future existence, may begin to indulge in vicious pleasures, immediately they are being discouraged by their pastors' declarations that, however great their sacrifices on earth, they are in danger of missing the enjoyments of eternity.

Not content with using the pulpit as a theatre or a tribune, divines became sacrilegious traffickers. As if praying for money could be meritorious in Heaven, they scrupled not to offer bargains by which sums placed in their hands for such purpose were to diminish or destroy for investors their punishment in purgatory and secure them everlasting felicity.

It is as yet said that almost all inhabitants of the globe, who existed before the Christian era, and those who, since the time of Christ, have not followed his doctrine, are damned. According to certain religious sects, we have still to believe that the Almighty creates human beings chiefly

to take delight in torturing them, and that consequently more than seven-eighths of the present population of the world will emerge from their tribulations to enter the Satanic empire. There seems however more leniency extended to some Christians. Their spiritual advisers, as a rule, admit that the number of chosen increases; that the fire of brimstone is no longer of the same intensity; that the devils and wild beasts engaged in tormenting victims have relinquished their antique ferocity. We also notice that, although prayers are still being exchanged for coin, and churches are, as yet, speculating on births, marriages and funerals, the commerce of indulgences and other like commodities has largely decreased.

That religious institutions must have some source from which to derive a livelihood, and means to exercise charity, is conceded; but, this does not justify them in aberrating and obtaining money under false pretenses.

Beliefs and dramatic performances have only changed a little. Actors in churches are not different, but, like political demagogues of this "enlightened age," they belong to the school which teaches that fame and happiness depend, not on virtue or logic, for "it is folly to be virtuous or logical," but on appearances rather than realities, on a sort of cleverness, something that cannot be defined or learned—a-je-ne sais quoi. They wear the mask of virtue and popularize their names by alloying their self interests with the wishes and

caprices of their company; under appearances of profound sincerity, they vehemently recommend reforms, yet morally and vigorously oppose reforms, by cherishing the causes that produce vices. Their success, in short, is the outcome of their adroitness in at once pleasing and deceiving the people.

A few years ago, lived in the state of New York a preacher and soi-disant Christian, than whom never was a more successful theatrical performer. He excelled alike in tragedy and in comedy. As freethinker and anti-Christian he was beloved, and his memory is still cherished, by the Jews and atheists. Nevertheless, he captivated for a long time the minds and hearts of a fashionable congregation, not that he was very erudite and possessed of a profound mind, but that, having a magnetic power over them and knowing what were their aspirations, he artistically played upon the chords of their susceptibilities. He received from them, it is said, upwards of twenty thousand dollars a year, not for preaching the Gospel, or only for delivering political orations and sprightly lectures, but mostly for lauding their virtues, their perfections and their handsomeness. Had he, at any time, departed from that line of conduct to discourse upon the vanity of human affairs, and keep them from sin, they would soon have signified to him that they were in no need of reform and did not care for that "kind of stuff." As examples are far more

influential than speeches or remonstrances, they might also, without impropriety, have requested him to show reason why they should have waited until their exit from the world to enjoy themselves; for, with regard to relations of this life to a future state, he seems to have cordially concurred with his admirers in the opinion that "a bird in hand is worth two in the bush." He had too much tact to attempt so ruinous a venture, because to him the continuation of that performance was a source of much sport, as well as of solid comfort. The strong feelings of friendship and of love, which he had expressed for that body of nice ladies and gentlemen, were ultimately elucidated at the occasion of dissensions arising in this aristocratical community by the discovery of an indescribable affinity between one of its members and himself. From this, it clearly appeared that to laugh at them right in their faces had not been the grossest injustice of his ministry, nor his most favorite recreation.

After all, he expressed them his gratitude for the favors and munificence they had bestowed upon him, by declaring that they needed not fear future punishment. The dramatist had arrived at his wit's end. He died.

CHAPTER XIV.

A PROGRESSIVE CHRISTIAN.

"I believe in the union of Christian religions, not excepting the Greek and the Roman, but think they will find it difficult to agree, especially on rites. There are many things in the orthodox churches I dislike, and one in particular is to see the priests turn their backs to congregations and drink alone. It is not sociable, but very selfish. On the whole, Catholic ceremonies are very pompous and impressive, but the Protestant churches are more noted for oratory.

"The Catholic religion may be a very good creed to die in, but it is a hard one to live by; it imposes more duties on people than all others combined, and compels them to kneel down too long at a time. I think this is quite humiliating for a citizen competent for self-government. I would rather sit or stand up, and be free in all things. Having found out, through long experience, that one had better keep his secrets, I am strongly opposed to auricular confession. A good business man is always very discreet.

"Prayers, it is said, protect crops against drouth and insects, and priests or ministers are reputed good, some for bugs and others for grass-

hoppers. Give me the rain-makers every time for quick work, they are the most practical!

"Clergymen promise us a great deal of fun and happiness for the hereafter; but I think it better not to trust too much in their munificence. It would be unwise to give up a moral certainty for something unknown.

"I heard some time ago that the Pope had proposed to revive antique usages, principally the styles and fashions which prevailed in the time of Christ. I can hardly believe this, as I have always considered Leo XIII. up to date, and one of the shrewdest politicians in the world. He is more liberal than was Pius IX. It would be sport, indeed, to see the Pope and his cardinals mounted on asses. I always dreaded the ocean, but would risk my life, in going to Rome, to behold such a pageant.

"Christ was, perhaps, a pretty smart man, too, though I am inclined to believe that his abilities were somewhat overrated. The truth of it is that he never invented anything nor started the boom of any city. He and Mary, like other people of their day, wore sandals instead of boots and shoes, and did not travel on rail, in steamers or coaches.

"Joseph was a common carpenter who could do only one little job at a time, and that without labor-saving facilities.

"Now, consider the progress that has been made since the middle ages! We cross the ocean from New York to Liverpool in less than six days;

locomotives run a mile in less than a minute; our rifles can kill twenty in a moment, and our genial inventions do most of our work. As we have very little use of laboring people, modern discoveries help us to rear a nation of gentlemen and statesmen.

“The Yankee beats them all; he outwits Christ, Moses and Confucius. A single one of his discoveries suffices to render his name famous. He defies the lightnings and thunderbolts of heaven; by means of a scientific device, he attracts them to the top of his house, and throws them down the cellar.”

CHAPTER XV.

ITINERANT PHILOSOPHERS OF A CLASS.

Many sightseers have traveled throughout the world to examine the moral status of nations, and upon their return declare that the people of their own country are the most virtuous under "God's sun."

One of the most interesting among those moralizers cannot say more about the religious and charitable institutions of Europe than of the British Museum in London, the Salon du Louvre in Paris, and the educational establishments of Russia, Austria and Germany. Having a unique object in view, he had but little time to give other subjects. Upon his arrival in Paris and in other large cities, the first information he asked was the way to slums or to some disorderly resorts. With energy and perseverance he soon became acquainted in the Rue d'Enfer, and in the Quartier Breda; in Islington, or Whitechapel, and other quarters equally notorious for vice and crime. He kept company with grisettes and lewd women of all classes, but not with residents of Quartier St. Germain in the French City, and of the Western part of the English Capital. Yet, he is now "perfectly competent" to give a true account of people's behavior. He is a devout Christian, well

versed in the Bible. It was, he says, upwards of three thousand years ago that Sodom and Gomorrah perished, by the wrath of God, for their iniquities. Now, he finds it pretty near time for some other big towns to be destroyed by Divine power for similar cause. He has visited many wicked places; but one, in his opinion, surpasses all others in depravity. It is Paris. He knows it. He has lived in Paris longer than elsewhere; for he considered it the most lovely city.

After a short run of diurnal and nocturnal labors, during which he breakfasted in the evening, dined at midnight, and supped in the morning, while he praised the moon and cursed the sun, this moralist is half-dead from general debility and confronted with a flat purse and prescriptions for half a dozen pharmaceutic bottles. Affected by mental disorders he pretends to have corresponded with the Spirit of God and to be inspired with regard to the fate of Paris. It is doomed to destruction! Thus spake the prophet: "Thy ramparts, thy lofty and massive towers, shall be torn down; thy gates of steel shall be broken; thy stately edifices shall be reduced to dust, and the dust scattered to the wind; and thy gallant men and thy beautiful women shall be wiped out of existence."

Following this prediction, the only Lot in modern Sodom escaped the approaching calamity and hurried up from this criminal city to Chicago!

Both morality and immorality exist every-

where in varying forms, though some persons seem to consider their nationality immaculate; and, as no portion of mankind is free from fault, every one is excusable for having his own imperfections. In the torrid zones, people lack energy and are inclined to volupty. The inhabitants of cold and temperate climes are stronger and manifest more natural chastity; but, their physical activity, the constant and excessive indulgence of large numbers of them in spirituous liquors bring their system up to the temperature of the warmest blood. This, in turn, excites in them desires not less intense and renders their passions the more redoubtable, as they feed on more vigorous bodies. It is therefore natural enough that prostitution flourishes in Stockholm and Copenhagen as in Madras and Valparaiso.

Other causes that are more likely to encourage looseness of morals are:—high civilization in an old state, density of urban population, destitution, irreligion and bad education.

Nothing particular will be said touching the moral condition of any city, of brothels and assignation places on water, on land and on wheels. No special mention shall be made of procurers of profligate women, of male and female debauchers of young girls. Nor shall we describe those houses, apparently respectable, wherein no questions are asked, and to which visitors are enticed to be robbed by strumpets and their masters. Yet, let it be supposed that an angel would appear to an-

nounce the immediate destruction of the two most depraved cities, is it very certain that Paris would be one of them, and the other would be also in Europe or in Asia? Would not metropolitan New York and enterprising Chicago, or classic Boston and celestial San Francisco have reason to tremble? Would other cities be justified in remaining indifferent during the expectation of the catastrophe?

If lewdness pervades nations in whose morals governments deeply interest themselves, how will it not the sooner and the more rapidly invade others that are concerned only in revenue? When, in a new country, its state of infancy, the smallness of its population and its vast wealth are considered, the fast development of women's prostitution becomes unparalleled, and must necessarily be the effect of a defective system of education.

CHAPTER XVI.

LIBERALITY AND MODERN CHARITY.

The words "liberal and liberality" are about as susceptible of elasticity as "freedom and liberty;" one can stretch or contract their meaning to suit himself.

There are many Christians who, although they highly esteem virtue, are completely indifferent as to the causes that are most likely to promote vice, and reserve the right to follow at option the teachings of the Old Testament, "eye for eye and tooth for tooth."

In their opinion, the theory of rendering good for evil was right enough in the dark ages; but its practice will never "pay" under the present civilization.

As adulatory falsehoods gratify their credulous vanity and keep them in ignorance, so, like the beasts that attempt to kick their drivers, they are incensed against the truth that scores and educates them.

They talk of benevolence and forgiveness, yet say that revenge is sweet; and the ballot box gives them opportunities for hitting those whom they dislike, if it is otherwise worthless.

Considering money as the most precious object of man's ambition, they think no more severe

punishment can be inflicted upon their enemies, their rivals and their benefactors, than to cause them to suffer pecuniary losses. Anonymous letters are also freely employed by them in defaming characters.

They quickly start to laugh at those who fall down or meet with other adversities, but curse him who mocks their misfortunes.

Having strong scruples with regard to pugilism, they are horrified at a fight with bare knuckles, but consider it just and humane that one bleeds or kills another, if he does it with gloves.

Being temperate, they censure persons who addict themselves to carousals or debauchery, except on New Year's, Thanksgiving, Christmas, and Decoration, days, when they must do special homage to Heaven, by worshipping the lewd and beautiful goddess Venus, and the spirituous god Bacchus, son of Semele and Jupiter. "What would life be worth," they ask, "if we could not have a little fun once in a while? We must bear in mind that we will be longer dead than alive."

Candor and charity are easy virtues, when practiced only in words, and are not rivaled by envy and jealousy. According to this idea, most Christians are in the habit of deprecating the living, and are the more prone to praise the dead because they no longer fear to be serviceable to them. Religious fanatics may exclaim, "Is not a body, that once contained an immortal soul, entit-

led to honor?" To such sentiment no objection is offered; nor can it be said that a body once lifeless is as worthy of respect, or at least of compassion, as when it was animated with an immortal soul!

CHAPTER XVII.

TERPSICHOREAN ART.

The Christians denounced visitors from the "despotic and dissolute nations of Asia" for having at the time of the Columbian Exposition introduced the "scandalous abdomen dance" into Chicago; yet, they exonerated the government of that holy city from blame for permitting its performance to shock the modesty of its population. That this dance is immoral none will gainsay, but that the waltz is still worse is equally true. The chief moral advantage of the former over the latter is to engage but one person at the time; besides, it is so coarse in style and so ridiculous in motion that it can only inspire its spectators with disgust for the very thing it may suggest. It is another thing with the waltz. In making man and woman gracefully and lasciviously embrace in a whirling movement, it is productive of voluptuous emotions, and, in sequence of this, has a greater tendency to corrupt morals. In regard to this amusement, it is said that gentlemen must be excused for placing their hands around ladies' waists, because they must do so in order to dance, granted; but, it is also known that many gentlemen dance only to put their arms around

ladies' waists. Be the case as it may, man and woman, whatever their position, are always scandalous, when they publicly hug one another; nor is there anything more ridiculous and more unbecoming than the sight of pretty dudes, be they counts, princes or mere citizens, sweeping a floor with pretty dudines.

CHAPTER XVIII.

THEATRE.

Dramatic performances run parallel with the general progress of the age. Audiences of refined taste, though not all prudish or over-scrupulous as to the character of their amusements, will not tolerate for a moment better plays than many of those that are generally greeted with thundering acclamation. The majority of spectators are especially prone to applaud at the silly, indecent or vulgar, parts of the show. They never hiss them.

The mere fact that a so-called actress comes from Europe, gives her almost everywhere a reputation. If she is the mother of an illegitimate child, she is a "star"; if she has two, she is "a very bright star"; if it is announced that she has been too intimately connected with a prince, she is "the brightest star in heaven!" Under any such circumstances, her fortune is made and waxes according to her fame.

It is said that moral lessons are taught by theaters. This may be true in very few cases, but generally is a mere excuse to escape from restraint. It is not necessary to be a clergyman to know that, as a rule, theatrical performances are contrary to public and private morality.

The obscenities of theatres are advancing as political and social corruption is spreading. In the present time, dramatic representations take place, which, if performed only a few years ago, would have raised a storm of indignation; and the same plays, which then reddened the cheeks of unscrupulous persons, are now considered by good company as quite respectable.

The vigorous and persevering efforts to bring human beings down to the level of irrational ones has always succeeded, with the assistance of civil governments that cared nothing but for the preservation of matter, to attract or fascinate the minds by nakedness. If men and women have not, as yet, been seen on the streets or public roads as indecently clad as they are allowed to appear on the stage for gain, their painful restraint is attributable to a remnant of moral influence still exercised by the churches in counteracting to a great extent the effects of public corruption.

Civil authorities will say, "those actresses al-luded to never appear naked." What is the difference between real nudeness and tight garments, as to the effect produced by the show upon the minds of spectators? There may be this: in many cases, the former, being of ungainly form, are not dangerous to men's morals; but, the latter, made to correct natural defects, with aim to attain ideal perfection in female figures, becomes the more suggestive.

.There are still worse things than tight gar-

ments on the stage. This may seem to exhaust the program of theatrical iniquities; however, the boys need not lose hope in the prolificness of the nineteenth century's geniuses; and divines will have many more opportunities for thundering against the growth of vice, admiring the progress of modern and "Christian civilization," and praising the tolerant spirit of civil governments. After theatrical companies have been allowed to go so far, and have gained so much popularity in boldly defying public decency, it is not likely that they will refrain from advancing into the field of scandals. Novelties, seasoned with immoral spice, must be constantly presented to some people, and care is to be taken that the flavor be strengthened accordingly as they cultivate their taste for such entertainments, lest the stage should fall in the ennui of decent behavior. There will be nothing very strange, then, if such monstrous immoralities, as were only witnessed by the sun that shined over the orgies of Assyrians and Babylonians, will be gradually and insensibly served as public amusements to Christians.

MORAL OPERA.

It is sometimes suggested that strictly moral operas or dramas should be composed and performed. Nothing would be so ruinous as such a venture. The richest company in the world, should it embark and persist in that enterprise,

would become bankrupt; nor could it ever succeed under the present mode of civilization, or so long as liquor traffic and prostitution traffic will, in financial panics, be the last of all trades to feel their effects, and especially in places where dishonesty is the most reliable partner of exertion for gain.

CHAPTER XIX.

DIVORCE.

Nothing can serve better to picture the demoralized state of society than the large number, and steady increase, of petitions for divorces. The fact that marriage is considered as a merely civil contract between man and woman, and, the extreme facilities with which decrees of divorce are being obtained, in some countries, are filling them with widows of one or many husbands, and with widowers of as many wives. After a few years, even only a few months, of married life, a mere caprice, a slight misdemeanor, or alleged incompatibility of character are considered sufficient causes for separation. The trouble, at the outset, is that both of them wish to govern, and neither wants to obey the other; nor do they seem to know their reciprocal duties, despite their pretensions to knowledge.

If either one wishes a divorce, and the other objects to it, or if both are willing to be separated a ground for petition is soon made up to conform to the law, such as desertion, unjust treatment, infidelity, indignities, or meanness of any imaginable kind. They say, "if man and wife can not agree together, they had better be divorced." But, if another contract of marriage were not an-

ticipated by either or both parties, there is little doubt that married folks would endeavor to live more harmoniously. It is in countries the least afflicted with divorce that the people seem to be the happiest.

Violators of marriage covenants say, "we must obey the laws of Scripture which command us to marry and multiply." They are all strictly law-abiding, whenever their will is suited; and have less objection to the multiplication of marriages than to progeny; for, notwithstanding the opinion of Montesquieu and of others to the contrary, it is among them that are found the fewest children.

The city of Chicago, the states of Indiana and South Dakota, offer people the greatest advantages for decrees of separation, and in consequence of this, those places swarm with divorce seekers. Many lawyers are doing a very extensive business in that line; they advertise it as strictly confidential, promptly attended to, and speedily adjusted, with satisfaction guaranteed. Some of the office buildings are extremely accommodating to the public. On the one side of the hall they perform the marriage ceremony; on the other, they grant divorces; and immediately after the wedding, the couples are, sometimes, presented with business cards from a divorce lawyer. A certificate of marriage, even without marriage, is also easily procured for money.

CHAPTER XX.

ANNIHILATION.

Many pretended progressive Christians, in most civilized nations, not only are without religion whatever, but do not even follow the precepts of Atheism, which recommend strict observance of natural laws.

The world may be revolutionized by the most ingenious inventions ; the oceans crossed in all directions by the swiftest steamers ; nations may attain the zenith of their glory, and the most perfect state in industry, art and science ; their generals and warriors may not be excelled for strategy, discipline and valor, and their statesmen may have solved the problem of government. Such wonders, doubtless, excite the admiration and exalt the enthusiasm of mankind, and bestow high honors upon the names of those who are most intimately related to them. But, how could such achievements be possible without the expansion of the human species—the prime condition of material progress and national life?

Ever since the Epicurean sect was established in Greece, in opposition to the schools of sound doctrinarians, materialists have claimed the distinguished honor of directing human progress in stirring up the basest instincts of man. Their

theories, which aim to sacrifice the natural growth or the vitality of a people to the individual's sensual appetite, never fail to hasten the ruin of nations. Should they be generally followed, could it be doubted that all monuments of human intellect, even mankind, itself, would soon be completely blotted out!

It is both in France and in the United States of America that the frustration of natural laws is mostly practiced. The procreation and care of children are ascribed, not only to ignorance, but even to lust, and are considered by many as the conditions of abject and cruel servitude. In their opinion, he who, in this age of enlightenment, insists upon his wife becoming a mother, is brutal and unworthy of married life. So-called smart women now marry only to improve their condition, as they say, that is—to live in a state of idleness, luxury and extravagance.

The French, before materialism entered into their minds, were among the most fecund nations of the earth. Since their political revolution in the last century, they have been noted for their sterility.

Under the British rule, until 1750, the Americans had a great natural increase; but it is impossible to deny that the spirit of moral indifference, manifested by the American Constitution, though granting creeds and churches, perfect liberty and equality, is producing terrible effects upon the character and the destiny of the nation. In

its preface, the Constitution alludes to posterity ; but, were the people of the great Republic to depend for it on no other agency than their democracy, how could they ever have any posterity?

The predictions of Elkanah Watson, of New York, in 1815, as to the population of the United States from 1820 to 1900, are full of interest, when his estimates are compared with the report of the census at each decade. Up to the year 1850, his prophesy was not only realized, but his figures exceeded the amount of the census for every period of ten years. At the census of 1860, he was short by three hundred and ten thousand, and in 1890 by more than fourteen millions, notwithstanding the arrival of about four million three hundred thousand aliens between the years 1840 and 1860, having about four million children born on the American soil. This was, by far, the greatest influx of immigration into the United States since the Republic was founded. His prophecy for 1900 is a hundred millions, but it is highly improbable that the population will, at that time, exceed seventy millions. Now, let democratic and republican educators tell us how much more erroneous would the predictions of Prophet Watson have been, had all those so-called poor and ignorant immigrants adopted the principles of materialism that are so ruinous to the nation!

In all countries, it is in rural districts and among frugal classes, that the largest and most

vigorous families are found ; and upon these sources cities principally depend, not only for support, but for population.

The simple and natural mode of life that exists among the tillers of the soil, the shepherds and the fishermen, accelerates, while the style of splendor and the dissipation of cities, help to reduce the growth of human species.

Some countries are productive of more human beings than their natural resources can support ; and this surplus population goes to strengthen nations in other lands.

Can philosophers state the reason why the population of the New England States is becoming so rapidly composed of Irish and French Canadians, and the ascendancy of foreigners over the natives is gradually increasing in other localities of the Republic? People, led by their education to make it one of the chief points in life to rear only a few children, or none at all, have nothing to alarm them but their own principles; nor can they reasonably find fault, or expect long to cope for social and political prominence with other nationalities having families of as many as ten and even twenty children. Nothing would be more interesting than the taking of a census of children, in the United States, in relation to the number of families, to the various creeds and to nationalities; but this is not necessary to enable judicious observers to perceive at once the

triumph of divine laws over materialism, which is manifest in most parts of the country.

Laws exist against the use of means employed to prevent conception and destroy the fetus, but very scarcely enforced.

After all this, bombastic sophists, who fail to breed and vilify others for breeding, will hope for rapid growth of population and rapid increase of values in real estate!

Of all queer individuals none are queerer than those contributors to periodicals who propose to regulate the population of a country according to its material advantages, and promote and maintain the well-being of individuals by subjecting the laws of Nature to caprice. While they ascribe the number of births, both in France and in the United States, to wisdom and to deep concern for individual and national interests, they refrain from telling us why the fewest children are found among the wealthy and irreligious families. They reach the height of absurdities, in affecting to dispel the fears of people that they shall soon be outnumbered by other races, by expressing the hope that all nations will in the near future be brought to imitate them. Perish such feeling! Never may they corrupt or influence other nationalities by their own ideas! That such condition should exist in some of the largest cities of Europe, although condemnable, is explained by many centuries of high civilization. But, that it should pervade the society of a country in its first

stage of infancy, can only be accounted for by the lack of sound philosophy in the fundamental principles of its government and education.

CHAPTER XXI.

MIDDLE AGES AND MODERN TIMES.

In spite of all that can be said against the feudal regime, it is not the less certain that in many respects it excelled modern civilization. In that age, honor, charity and moderation were the main characteristics of Christians, and nations were not nearly so much governed by racial prejudices and jealousies as they are in our times. What grander spectacle could have been offered by Europe than the union of their forces under one banner marching to rescue from the hands of Mohammedans the tomb of Christ? It was certainly more ennobling than the support of standing armies intended for mutual extermination.

The spirit of animosity and rivalry, which religious broils have stirred up among Christians, inspired the Buddhists and the Mohammedans with the utmost aversion to them. This is the very feeling that has caused and is still causing so much hardship to missionaries in Asia, and incites Moslems and Buddhists to massacre Christians. Moreover, it is more than probable that, had it not been for Christian strifes, the Turks would have long ago been compelled to leave Europe.

The Mohammedans, the Buddhists, the

Brahminists and the Confucianists are apparently the most religious. They worship the Divine and despise the human as much as the Christians exalt ethics. There is no religion without sacrifice. Such unartistic garments as the Orientals wear, entitle them to eternal happiness; but, how can others expect Paradise, who dress up in fashionable Parisian attire, travel in the luxurious Pullman and Wagner coaches, live on French dishes, stout, Burgundy and Champagne?

CHAPTER XXII.

WOMANKIND.

WOMAN VERSUS MAN—ALLEGED WOMAN'S RIGHTS—
HER MISSION ON EARTH.

If man can build up, command and conquer, woman's mission is not less noble in rearing the ruler, the conqueror, the philosopher, and teaching them the first lessons of their existence. Nothing is more serviceable or more detrimental to man's internal development than the impressions he receives in his early youth. Woman can look with pride and delight at her son who walks in uprightness, and the success of whose career, being the crown of her life, gives her in well regulated society a just claim to the title of public benefactress. Nor is it to be forgotten that to the virtues and sensible behavior of their wives, not a few men, in every country and in all paths of life, are indebted for their salvation and prosperity.

On the other hand, what is more unnatural than the rise, and more deplorable than the increase, of that class of women who, under pretense of unremitting solicitude for the moral welfare of people, declare themselves public regenerators? It is true that a great many are in

need of reformation. Yet, those philosophical minds, if capable of thinking upon serious subjects, will see that, not only their brothers, but large numbers of their sisters also, are blamable for the mischief; and that, should they all cultivate in their children sound principles and good manners, they would not find so much necessity for reforming men. The wonderful influences which the fair sex exerts upon the stern sex are necessarily far-reaching in molding the characters of nations and fixing their destinies.

Women of certain nationalities are called the greatest of modern creations. In what they excel others, it is not said; though there are constantly bestowed upon them, regardless of the respectability of any class, terms of praise only worthy the most frivolous persons. Adulators tell us how pretty and fascinating they are; allude to their royal appearance, and to their displays of splendor; but refrain from proclaiming their worth, and telling us what are their aspirations. The world, however, knows their excellent qualities which, innate in womankind, have, as yet, on account of their unhappy system of education, been but imperfectly developed. Maidens and married women, dazed and perplexed with servile flatteries, and vitiated by false notions of liberty or independence, soon come to deviate from the province which nature and reason have assigned to their sex, and then boldly refuse to perform the duties that devolve upon them. While they

proudly and eagerly seek, under vain pretexts, notoriety and public admiration, they encourage the very laxation of morals which they justly lament.

Pretended reformers or healers of national woes scarcely suggest remedies other than new vices. Their experiments would be worth trying, if their prescriptions could operate in morals as in physics. Mercury, a powerful poison, frequently accomplishes marvelous cures, when used as an antidote against human diseases; but evils cannot be extirpated from society by its adoption of other evils. It is hardly credible that men, deficient as they may be in psychology and sociology, uphold such wrongs as women are pleased to consider their rights. How can the fair sex hope to ameliorate their condition through the political arena, which, in some countries, is the main cause of public difficulties? In attempting to rescue by means of the suffrage their national institutions from the marshes into which unsound politics has already led them, they wander like other women who, having a long time suffered from their husbands' inebriety, indulge also in the use of intoxicating drinks, with a view to restore domestic tranquility. In the first place, they could not vote intelligently, unless they would give most of their time to public meetings and to the study of political questions; nor could they do so without shirking their other imperative duties. Let the most enthusiastic advocates of

that cause say whether women would, politically, always side with their husbands, or sometimes differ from them. In the one case their votes would be of no avail; and, in the other, differences of opinion between men and wives might seriously impair their conjugal felicity. Besides, when women's natural disabilities are considered, they can find enough to do in their own sphere, either at home or elsewhere, without assuming the arduous task of leading masses, and of looking into state affairs for which, as a rule, they are not more fit than men are able to nurse babes.

To their quick perception and amiable dispositions are seldom united tenacity of purpose and reliable judgment. Were they endowed with these qualities together with generative powers, they would be at once the stern sex and the fair sex; in this case, man might have no reason to exist. Nature has otherwise decreed. There have, doubtless, been women of political attainments, and fortunately only very few of them. It is not the less regrettable, however, that most of those who have had the management of public affairs were deficient in executive ability, and addicted themselves to low intrigues rather than to justice and the science of government. For the good of mankind, the Marys, the Catherines, the Elizabeths and the de Staels have been too numerous. That women can, for all this, safely sit on the thrones of constitutional monarchies, is readily acknowledged; for, having no direct part in legislation, they will

not be allured into mischief; but, that their complete freedom from men be practicable, is out of the question. Nations can afford to dispense with their political assistance, and electoral meetings can be, without risk, deprived of the agreeableness of their presence and of the convincing charms of their oratory. Man alone is fit to preside over popular assemblies, and confront the tumult of vast and excitable multitudes.

Any apparent or momentary success that women might occasionally gain, in their exercise of the suffrage, would be inevitably thwarted by the irreparable loss of their inborn sensibility to modesty and boldness, to honor and shame. Incessantly involved in the compromising broils of cabal and dissension, their strifes for right or power would deepen their grievances and diminish men's respect, love and sympathy for them. Moreover, if political contests are developing the vices of man, would they not be the more likely to lower the moral standard of the gentler sex? When this question is thoroughly studied, it is no hazardous saying that the general association of women with government would, not only add scope to evils, but go on record as the most deplorable event of ages. How gratifying it is to know that these sentiments are voiced by most of them!

Champions of man's rights for the fair sex do not limit their errors and absurdities to the ballot. Ignorant of physiology as they seem to be devoid of moral principles, they demand that women be

allowed to enter into all pursuits, alleging their fitness to embrace any study or profession, and do all labor, which have, up to the present time, belonged to man's domain. Educated to cherish an aversion to their natural avocation, many are at a loss to determine the state of life that can bring them the most contentment. It is possible that their fondness for traveling would render them famous explorers or geographers, and their liking for the street would qualify them as city surveyors or inspectors. They already assist engineers and architects in drawing out plans for buildings and railroads, and are filling positions in political offices. A few are barbers, and some keep shooting galleries for the public. Many of them practice law, others medicine and surgery with wonderful skill, especially in administering to men the massage treatment and Swedish movement. All this is comparatively easy; but how would these women-men look climbing up ladders, to the top of lofty towers, or in the masts of ships in raging storms; diving to the bottom of the seas; descending into coal mines and excavations for sewers; going down rivers and rapids on rafts, exposed to damp and the inclemencies of the weather? Would such occupations agree with the peculiarities of their sex? And how long could they resist their effects? Should they ever try, in addition to the ills inherent to their nature, the hardship of men, they might soon become reconciled with their lot, and show

more inclination to perform their natural duties.

The woman-man and the gentlemanly-girl go far, to be sure, in resembling men. They can without danger wear their brothers' coats, shoes and collars; they can smoke, kick, box, and act on the trapeze; but will not with propriety adopt most of man's ways, and continually put on the most distinctive part of the masculine costume, simply because they will never be men. Nor is woman-man even reliable in midwifery; for she is without the manly nerve which, in many cases, is essential to save her own life and that of her child.

The majority of women-men and women-reformers, although married, bear no children, nor do they propose to be afflicted by the so-called burden of procreation. They will, however, financially break men and involve them in trouble, rather than break them out of their bad habits, as they chiefly aim to live in extravagance. What a pity that they who have inherited the best traits of character, be so deluded! Shame on men who encourage them in their perilous ventures! And may those women perceive their errors and amend their ways! Female suffragists are reminded that, as upon toil and maternity nations depend for existence, vigor and stability, their voices shall deserve no heed, so long as they will advocate schemes tending to increase disorders, and sap the foundation of society. Nor can they deny that the most imperious need in their line,

nowadays, consists in restrained girls and moderate women, more wives and more refined wives, more mothers and more excellent mothers.

Virtuous women, who respect themselves, differ in appearance from those who care much for compliments, or constantly parade with painted faces and loads of ornaments. None of them, when they attract public attention, are, to say the least, productive of any good. Their retirement, their good and modest demeanor, which endear them to relatives and friends, do more to preserve the purity of morals than anything else they can imagine.

If, after a few years of matrimonial life, a woman is without children, and is still animated with unflinching zeal for the sake of humanity, she cannot do better than to adopt some poor little orphan and become its mother. In performing such an act of charity, she would render to her country a far greater service than by discoursing upon political questions, or trying to "solve the problem of civilization." In raising a child, she would manifest more tenderness than in caring for a dog or a parrot, and act more worthily than by living in idleness, reading novels or spending her time and money away from home. Let her consider whether or not she would accomplish more good in rearing a man from childhood, than in attempting to save one grown so old and so hardened in vice that he lies beyond all hope of redemption. In any event, she can no more reform

man, than correct other old deformities in nature.

If a woman is attentive to the education of her children and devoted to him whose name she bears; if she is willing to share his prosperity and adversity alike, and in any state of fortune remains true to him ; at last, if she has no aspiration, with regard to this world, but the incomparable advantages of domestic happiness, or the like, she is fulfilling her mission in the most laudable manner, and winning the respect and admiration of sensible and well disposed people. Under such conditions she is the Queen of man's home.

POWER AND WEAKNESS OF WOMEN.

Many pretended philanthropists and advocates of woman's wrongs seldom fail, in setting forth their principles, to confound personal freedom with folly, license and injustice. In their minds, women are always right who continually gossip, create trouble or scandal, and are prompt to petition the courts for decrees of divorce. If they hear a man denying a woman's false statement, they consider it unbecoming "a nice gentleman to contradict a lady." It is not strange that those fops find that women who steal, and swear false oaths, deserve the sympathy of a community and should be upheld by law. In support of their opinion they give no reason whatever except that they are "ladies." Flattery and misapplied compassion, so lavishly bestowed upon the

fair sex, are seldom associated with sincerity, and generally result in mischief. Discouraged by such sentiments prevailing in the United States, and which, as a rule, influence its courts in favor of women, whether they be right or wrong, men, not only refrain from instituting equitable suits against them, but, frequently satisfy their illicit and exorbitant demands, even pay blackmail, rather than to face them in judicial cases.

Aside from the party of suffragists, women who noise the most for liberties, pretend to be infallible in their moral conduct. With barefaced assurance, they say, "a lady, in company of any man, is always a lady, at home, far from home, in the parlor, in the bed-room, even behind a locked door, as well as in a public hall, or on the street, in broad daylight." Nevertheless, it is in this class that are found most of those devoid of honor and self-restraint; for, as a rule, respectable women, in America as in Europe, are always cautious not to expose themselves to suspicion. Claimers of unlimited freedom venture further with this enquiry, "why should not married women be allowed to receive the attention of Platonic friends, and be as well justified as men in doing evil?" In such respects, they resemble politicians who, easily corrupted by examples, imagine they have the right to plunder or deceive their constituents. It is natural enough for men to fall in love with married women; howsoever strong may be this feeling, they must sacrifice it

to duty. That those, untrue to their wives, are reproachable, is admitted; and they are the more guilty who hold illicit commerce with married women, for alienating their husbands from their affection, and bringing scandal and disgrace upon their families; but, that men's lustful conduct gives their wives reason to yield to debauchery is absolutely false. Yet, they are not scarce hen-pecked husbands and reformers, so silly or so ill-educated as to endorse such monstrous ideas. They are, at best, adapted to perform domestic duties under a petticoat government; to these contemptible beings is well applied this verse of a celebrated Latin poet, "*O quanta species, cerebrum non habet.*" Besides, horns are good enough for them.

Woman is a theme of study far more profound and far more interesting than man; for she has received from nature endowments which baffle his judgment and firmness. She loves and hates with greater intensity, and is consequently capable of more devotion, of more self-sacrifice, and of deeper revenge. As she will voluntarily follow her husband and her brother to war, care for them, and share their perils; as she is ready to die for her God, for her child and for her honor, she is, on the other hand, not less redoubtable an enemy. The wonderful artifice with which she arranges plots almost always insures her success. Favored by position and opportunity she changes or compromises the destiny of an empire as easily as she

ruins a man; and this she accomplishes with a smile for the gratification of a vice or a mere caprice. Yet, as much as she wishes to govern, she feels slighted by him who treats her not as a child. Moved by envy, vanity and jealousy, she blindly sacrifices everything, even her affections and self-respect, to the momentous defense of her wounded susceptibilities. A refusal from her does not always mean "no" forever; it is often either a test of a man's caliber, or signification to him that she is not one of those who are easily won. His despair is apparently her joy; though in most cases, by postponing suicide a while after rejection, he might keep her from beating her breast. One's declaration of love to her, she coolly receives, even if she reciprocates his sentiments; but, if he wishes to ascertain her true disposition, he has only to manifest, in his turn, a spirit of indifference towards her. He can be still more effective upon her sensibilities, by showing a revulsion of feeling in favor of another woman, especially one of her friends or acquaintances. It is then that she frets, cries, raves, and her heart waxes both affectionate and implacable. To supplant a rival, even in the absence of love, she immediately starts to conquer him whom a moment before she scorned.

With grace, esthetics and irresistible charms, she combines a power and a sort of cleverness peculiar to her sex. In this sphere lies her might. She is conscious of it, and is aware that it alone

enables her to rule over man, in as much as it has the greatest affinity for the most vulnerable part of his nature. It is when manhood is at its best, when man is lion, that she finds it her easiest task to bring him down to her feet; and the happiest moment of his life secures her victory over him. Nor is it only in the height of passion, but principally in the long continuation of voluptuous enjoyments that she manifests her superiority over the lion. She whips him into subjugation before commencing to display her strength. She rejoices at his downfall, and conceals her joy. With a serious semblance of sincerity, she satirically praises the chivalrous nature of her victim, but this only the more humbles the lion; for at no other time does he more keenly feel his meekness. Anthony experienced it by the side of Cleopatra. The conquerors of Arbela, of Pharsales, of Austerlitz, have learned the lesson. That is right! What admirable equilibrium is maintained between the two sexes by the concerted action of their respective forces! If it were possible for man to acquire in voluptuousness such a power of induration as pertains to woman, and meanwhile retain the same degree of passion and feel the same pleasures as under his present condition, he would, with the aid of his imaginative powers, become the most ferocious animal on earth; and woman, as now constituted, could not resist him. Evidently, it is the alternate state, of anxiety and fear, of lionhood and lamblike nature,

to which man is subjected, that prompts his good judgment to danger and moderation, and generally keeps him above that grade of depravity which woman, once abandoned, is not unlikely to reach.

Capricious, keen, childish, tyrannical and tender-hearted as she can be, she is more hopeful and more patient than man in sorrow and suffering; yet, exposed to temptation or allurements, she is likewise sooner driven to foolery or desperation, and becomes more vicious than he, because, in all parts except love, passion and intrigue, she is aware of his superiority over herself. Besides, she continues to sink, for the reason that, when she has lost her honor, she parted with the most that she had, and knows that she cannot regain people's esteem.

According to Christians, themselves, the Devil well understood the differences between the two characters. They say that, immediately after creation, he was successful in defeating the design of God by using woman against man. This statement, if it be true, would explain the motives for the wrath of God and the rudeness of His language through His prophets, and for the politeness of the Evil Spirit that still exists, and has always displayed the same gallantry and activity since the time of the Crucifixion. In any event all women on earth, the queens of Paris and of America not excepted, are, like those of ancient Babylon and Jerusalem, the daughters of "Mother

Eve." A good woman is still better than a good man, and a female devil is still more devilish than a male devil; she is now as ever employed in upsetting the projects of the Almighty and of nature.

The absolute necessity of guarding society against her powers has imposed upon her special duties and restrictions. As man's province is to be brave, courageous, honest, and wise in political economy, so is it woman's portion to be pure in her love, modest, and prudent in the management of domestic affairs. The respective obligations of the two sexes have, even independently of any religion and government, been universally accepted as the primary conditions of social morality. These rules, partial to men as they may appear, are not at all unjust to women; and, notwithstanding the disposition of certain classes to turn society upside down, will, more than likely, remain popular everywhere, even in America. Very few debauched men lose all concern for self-respect, and for the morals of their families. Most of them are honored, even by those well informed touching their private conduct; they can still love their wives, preserve their integrity, and keep their reputation, at least, in common affairs and civilities. On the contrary, not only are fallen women outcasts of society, but they are scarce fit for any good; and, those who are prone to take an oath can be the least relied upon for veracity. Chaste women are, doubtless, the ornaments of creation; others are soon brought to

part with the last vestige of honor, even to care nothing for their children's virtue. Alas! They scruple not to associate with themselves their own daughters in the path of immorality!

Timidity and lack of courage are among the main characteristics of woman, and perfectly accord with her feebleness and usual tenderness, which, under proper training, always invite her to restraint. She can suffer insult and injustice, shed tears, and quiver with very little danger; and, far from deserving, for all this, to be designated as coward, she is the more entitled to condolence, and man's honorable gallantry. What phenomenon! In opposition to all natural and moral laws, female effrontery and wickedness have nowadays reached unprecedented proportions. Never was there a time in the United States, when women, traveling at night through the streets of its cities, had to fear from the part of men the same dangers that the latter now experience at the hands of the former. In some places, many of them become highway robbers; they are organized in couples, and men are their victims.

Other wretched and worthless women-men, aspiring to public consideration, and qualified by pretty or courteous dudes as "brave and plucky," have long ago commenced to indulge in shooting with intent to kill. Why a murderess should, in committing her crime, use poison or other like means of destruction, can be explained by the weakness of her sex; while a man, having recourse

to such methods, would be considered the more cowardly. But, that she has the manly courage to handle a pistol, the deliberate coolness of loading it with deadly bullets, the determination of pulling the trigger, and retain sufficient nerve not to miss her aim, illustrates the high degree of depravity and desperation which women are apt to attain under a regime of pernicious influences.

No crime in matrimonial life, except murder, equals woman's violation of her marriage covenant. Not only are her legitimate children, as a rule, born by accident ; but she, sometimes, fails in like manner to obliterate the traces of her sin ; and nature, triumphant over her education, leads her to give birth to a child whose father is not her husband. As the infant grows, its resemblance to a member of the Platonic family, who has frequently been seen in its mother's company, betrays her duplicity, and is, following other suspicions justified by appearances, especially the fact that her other children look like her husband, the most convincing evidence of her guilt. What monstrosity ! An illegitimate offspring among legitimate offsprings, to be reared and loved by an honorable man, an excellent husband, as his own flesh, perhaps inheriting a share of a large fortune !

If girls or married women, in destitution, are censurable for their immoralities, with stronger reason, what odium do others bring upon themselves who are unfaithful to their husbands, when

living in affluence, and otherwise receiving the most kindly treatment! Yet, in their deplorable wanderings, they defy Heaven and Earth, in complaining of too much restraint and imputing this to public illiberality or to the intolerant spirit of churches. Who can say that they have not already more freedom than they deserve? Christianity and representative governments are by far too liberal towards women of that class. May they be gently influenced to change their conduct! But, should they prove incorrigible, they ought to be subjected to the Moslem rule.

MORALS OF WOMEN COMPARED.

The Buddhists and Mohammedans are severely and justly censured for practicing polygamy and keeping harems, which are permitted by their religions. Such are the chief difficulties against which Christianity contends in Asia, as they are imputable to the fact that female population in warm countries is, by far, superior to the male.

On the other hand, the Asiatic nations reproach Christians for maintaining, in cold as well as in warm countries, large numbers of brothels, though forbidden by their religious doctrine.

The harems are private institutions, intended only for the wealthy; the brothels are opened to the public, and attended, in every season, by men of all classes.

The indolent Hindoo women are well known

for their looseness of morals ; even those reputed respectable are extremely obliging to strange visitors.

The Mohammedans highly praise the virtues of their women; but, as chastity and continence have very little merit except in freedom, to Christians and Israelites belong the right to extol the characters of their maidens and wives, who preserve their honor in liberty, exposed as they are to danger and temptation. It can fairly be said that Christian and Jewish women, at once fair and virtuous, are nowadays the most meritorious beings in the world.

LOVE AND JEALOUSY.

Some people, strange as it seems, think there is no true love without insane jealousy; and many, especially among Moslem women, consider kindly treatment from their husbands as cruel indifference on their part. In their opinion, the best evidence that men can give their wives of reciprocal affection is to manifest painful suspicion of their faithfulness, by doing violence to them. One of these women depicts her misery in the following terms:—

“Confident that you will sympathize with a suffering soul, I will make a statement of my circumstances. I was born to be unfortunate. Previous to our marriage, my husband expressed the most ardent love for me; and, after two years of matrimonial experience, I am without proof of

his sincerity. As though he were an American, he has not yet whipped me, nor did he ever behave except with extreme kindness and moderation. For a long time, I have endured this terrible and undeserved punishment with silence and resignation. My sole duty has been to him, and I have done more than strictly follow the rules of the seraglio. One of my aims has been to excel his other three wives and his concubines in charms, cleanliness and submission. Slaves have been engaged in refreshing me after baths with the richest perfumery; and every hour of the day I have implored his clemency. My hopes were that homage to Asiatic craving for despotic authority, and the best endeavors to give my husband pleasure, would inspire him with passionate love for me and excite his temper. Having met with continuous disappointments, I resolved, at last, to remonstrate with him in the harshest language against his deplorable inertia. One day, I declared to him that, in case of his death, I would marry another man. To this he answered that he would not allow his successor to exceed him in gentleness. I then retorted, expressing the wish I could desert these quarters, which, without his love, were to me the most horrible prison. I even defied the Koran, telling my husband that, upon recovering my liberty, I would remove the veil that covered my face, so as to allow other men to know me. Nor was it the worst. I went so far as to say that I would be-

come a Christian and a suffragist. After all these abominable threats, he smiled, and continued to caress me as if I was a child.

How different is the fate of my sister, Merilis! She has been married only six months, and is one of the happiest women in the Ottoman empire. Although she is so prudent and so modest as to veil herself, even in seclusion, her husband is furiously jealous of her. His vivid imagination is day and night in torment about her conduct. Despite the perfect security of her sacred apartments, afforded by the extreme thickness of their masonry walls and their heavy iron guards, he suspects that outsiders penetrate into them, is always on the *qui vive*, and everywhere sees rivals or ravishers. In his daily fits of rage, he sometimes forgets that he is himself, and fears that his wife's fascinating power will revive the manhood of the eunuchs under whose surveillance she is placed.

What pleasant feeling it is for Merilis to know that she is the most precious object of the man she loves! To her the harem is a paradise; and, in her incomparable state of felicity she wonders how can any queen comfortably sit upon a throne without him; for, hardly a day passes that he fails to beat her with a club.

Ignorant of my destiny, where shall I find refuge? Thank Allah that I am a mortal! and may death at once deliver me from despair!

INJUSTICE TO THE FAIR SEX.—TRUE RIGHTS OF
WOMAN.

Now, if for public security, woman's liberties had to be restricted, it does not by any means imply that their interests should have been neglected. They have, like men, peculiar rights and privileges, which, unfortunately, are ignored by all nations. Scarcely anything is more deplorable than the hardship to which the majority of the fair sex are subjected. It seems incredible that, after such a long era of progress, so much remains to be accomplished for the betterment of their condition. Sound thinkers, capable of painful emotion, if they study the nature of woman and reflect upon her situation, will at once recognize the truth of this statement and acknowledge that the treatment she is receiving is disgraceful and most disastrously redounding to society.

Physiology teaches that woman, aside from voluptuousness, is not constituted for hard or steady work of any kind. Not only is she weak, but convalescence is her habitual condition. "Thou shalt bring forth in pain!" What terrible sentence was this upon her! No man would willingly exchange his lot in life, may it ever be so unfortunate, for the part of woman. When her natural failings are considered, is it not cruel that she still be compelled to earn a livelihood? Humanity itself, appealing to noble hearts in her favor, anxiously inquires whether, after having so long a time given

life to mankind, after so many centuries of painful labors and sacrifices for man's sake, she has a right to expect, from his love and gratitude, alleviations of her woes, or whether she must, with advancing civilization, continue in existence only to suffer and give him pleasure. Is it possible that philanthropists stoically consider the ills of women whose husbands are worthless; of widows toiling for the care of children, or depending most of the time on the scant and humiliating resource of public charity? How can devout Christians impassibly gaze on that feeble virgin and bleeding heroine, who constantly struggles with the weapon of chastity against the allied forces of the Wolf and the Devil?

It is something amazing that, notwithstanding their natural horror of rash expedients, no more women commit suicide. Sufferings not near so intense as they endure drive many men to take their own lives. The weakness and pressing need of women are evidently the most potent causes of their moral failure; and very few of them ever surrender their honor save to escape starvation. Atheists, Deists and Christians! whether you live under monarchies or republics, can you, when glancing at society, refrain from blushing with shame? Will you placidly look over that vast and increasing army of fallen women, filling your cities, parading and carrying on their nefarious pursuits, day and night, in your public places, amidst your churches, among your respectable

wives, your virtuous daughters, and consistently recognize such a state of demoralization under the appellation of "necessary evil?" "Thou shalt bring forth in pain!" Is this not sufficient atonement for woman's wrongs? Yet, however dreadful the punishment of Heaven upon her, Earth dooms her to the still more horrible condemnation, "die from hunger or live with man in lust"!

With regard to this state of atrocious immorality, orders supposed to be most charitable and to have the deepest concern for morals are absolutely silent. It is not denied that preaching and religious services help the soul; but they certainly fail to comfort the body. Resplendent with glory are women in want, who, tantalized by surrounding magnificence, preserve their virtue! Yet, if others are devoid of that adequate measure of moral fortitude, it is not their fault; and, as chastity accompanied with affluence has a difficult task to perform in resisting temptation, so is it natural that many of the fair sex, lacking means of subsistence, hire out themselves. It seems unreasonable that they give heed to ecclesiastics who, while they fervently exhort their flocks to sacrifice the pleasures of this life to eternal happiness, appear to live only for the enjoyment of the good and luxuries of earth. According to Divine Doctrine, worldly splendor is vain, and irreconcilable with Heaven. Hence, what homage would be paid to the Supreme Being, if half the riches expended in the erection of pompous edifices, and in

other extravagant or irreligious displays, were employed to save women from grief and degradation!

The chief cause of most vices in this age is the same that blinds society to the miseries of the fairer and weaker half of mankind. If, amidst their dense clouds of smoke, amidst the splendor and excitement of their operations, people should see daylight, they would observe that the association of women's wretchedness and women's prostitution brought with it the most lamentable woes, which, aside from political corruption, afflict nations.

It is said that, for the protection of society, all evils that cannot be entirely eradicated, should be regulated. In conformity with this theory, houses of ill-repute, in some countries, are licensed, and their inmates subjected to medical examination, with a view to check the spread of disease. Such legislation, were it producing the desired effect, is monstrous and illegitimate in that it legalizes prostitution and lessens admiration for virtue and horror of vice. The worst of it is that, as it fails to realize its pretended purpose, the security which it promises does the more intensify vice.

Public policy attains the highest degree of shame in places, where prostitutes thrive against law, and when authorities, now and then, affecting deep concern for public morality, arrest them and fine them for lewd conduct.

Payments of taxes, fines, or blackmail perquisites, have tendencies to render women the more dissolute rather than to reform them. It is also known that such systems are sources of other abuses, which need not be here exposed. In any event, if women are to be punished for immorality, seclusion, but not fine, should be their penalty. Authorities, when they, by any means, prey upon those women's commerce, or simply tolerate it, highly encourage prostitution. Therefore is the profound apathy, which churches and civil governments manifest towards women and public morals, mostly responsible for the pathological phenomena that disturb society, especially in the United States of America. How many young men do sacrifice their physical and intellectual vigor to lewdness! Their number must be enormous, as they maintain a great many women, most of whom, having each many lovers, show dispositions to deal with all men they meet. Moreover, some girls and women, toiling for low wages, yield to prostitution, that they may procure sufficient means of support; and a proportionate number of boys and men, whose earnings are reduced by such competition, join them in vice, because they cannot afford to marry.

That the reckless conduct of a large portion of men incite women to look for their own interests is illustrated by the following article, expressing their opinion upon that subject through one of their leaders:—

AN ERA OF UNMARRIED WOMEN.

"Susan B. Anthony is of the opinion that we are on the verge of an era of unmarried women. Our civilization, she says, is changing. Daughters cannot be supported at home, and there is nothing there to busy them. The women used to spin and weave, make carpets and soap, but now all that is done for them in the factories. Young men do not make enough money to support their wives, and there is such a craze for dissipation among them that the women would rather go into a store for almost nothing than to marry."—From the Chicago Tribune.

Many men, after long periods of debauchery, seek their repose or salvation in matrimony only to be humiliated by impotency and to be confronted by wranglings and other like difficulties. Puny specimens of humanity, to speak moderately, are the fruits of such marriages. Splendid social condition is this among pretended Christians! What gratifying prospects for military service and the development of nations!

In most countries, much benevolence is evinced by enacting laws for the protection of animals against cruelty, while the most urgent wants of women and of society at large are ignored. It is supposed that in the United States of America the brute owes its advantages over the human being, as to recognition of rights, to its unquestionable inability to vote or to "protect

itself;" but it is not the less regrettable that the promotion of woman's rights be delayed by a few amorous and virtuous, yet unlovely and hopeless, old maids of two score years or more, who, wishing to avenge their martyrdom upon society, propose to place between man and wife the noxious ballot-box. More injurious still are those painted and styliferous ladies of fifty, sixty and odd summers, who, never older than "thirty-five," pretend to have too much brain for their sex, and the principles of whose education have proved incompatible with domesticity. Not less mischievous are others, who, having an aversion to wifehood and maternity, are only fit for concubinage. Most accountable of all are the courteous and magnanimous gentlemen who, endeavoring to popularize their names in politics, have naught to give poor women but much work, adulation, dishonor and elections. Many of these "*piæ fraudes*," not blind to the lamentable condition of society, frequently attempt to show off by allusions to angels, invocations of saints, or by uttering these religious sentiments: "Glory to God in the Highest, and peace on earth to men of good will," and yet seem to deal constantly with the Ruler of the Lowest.

Women need something more reliable and more substantial than the suffrage; those, destitute of means, should, at option, be exempt from work, and be cared for by the State. They should occupy decent and comfortable apartments in sa-

lubrious localities, wear good garments, not all of silk and gaudy colors, but better than plain cotton or calicoes, that are sometimes offered them by "generous hearts". Their course of nourishment should consist of more wholesome food than pan-cakes and plantation molasses, corn-beef, oleomargarine, skim milk and spurious beverages.

The practicability of this plan cannot be questioned, and is adaptable to more than one mode of legislation, which it is not the province of this work to suggest. Be it as it may, the men would be amply compensated for their increased burden of taxes arising from that measure, by taking the places of women in the field of labor. It is not likely that the majority of poor women would want to be supported by the State, rather than to depend on their own exertions; and, in consequence of this, there would be no danger of scarcity of female help and school-teachers. Nor would they become averse to marriage, for, in general, when free from perversive influences, they prefer matrimony even in poverty to maidenhood in luxury.

As social questions cannot be as clearly solved as mathematical problems, so it is impossible to foretell all the good that is to be effected by an adjustment of them. At any rate, the deliverance of women from wretchedness and prostitution would undeniably encourage restraint, economy and early marriages; restore health and vigor,

and help to remove causes for labor strikes. Moreover, under such a regime, women would have no plausible excuse or pretext for succumbing to lewdness, and reform school or prison would be good enough for those who would prefer it to respectability.

Notwithstanding the justice and the humane-ness of this project, and the unmistakable perception of the blessings that its realization would dispense to nations, it is more than likely that it will meet with opposition, and be considered utopian. Its strongest antagonists will be found among the avaricious classes, and those who lavish large sums on harlots wrapped up in silk, and mostly among the fools who cherish virtuous innocence only to dish lambs to devils.

Vile and impassible contemplators of social evils, consider this for your own benefit! Women's prostitution has engendered a monster. Its stric-tures baffle the ends of medical science; nor is it necessary to visit hospitals to notice the effects of its ravages. Its victims are free and noticed every-where; their hair is falling; their bones ache; their teeth are dropping; their noses, tongues and brains are being eaten; they rot alive; and these ambu-latory corpses transmit to their descendants the brand of their iniquities. The scourge threatens you, your sisters and your daughters; yet you dread it not!

When the health of man and the status of society are so intimately related to the condition

of women, it is earnestly hoped that civil governments will give their cause due consideration; and that nations shall emulate one another in granting them a life of more ease and contentment than they have heretofore done.

CHAPTER XXIII.

ONE RELIGION.

Christianity, in teaching faith in a Divine Son, was supposed to strengthen belief in the Father—God. It was, nevertheless, bound to wear off, even without the opposition of Protestantism, for the reason that the idea of incarnation of Divinity with manhood, without evidence, could not produce the desired effect.

All the absurd theories, which the churches have for nineteen centuries employed in attempts to enslave the human mind, have served only to lessen the influences of the moral teachings and exemplary life of Christ. As Christian worshippers have been, from their infancy, indirectly taught to neglect the Father for the Son and the Holy-Ghost, millions and millions of them, having attained the age of reason, soon or late became unbelievers, even ignored Deism and passed to Atheism. Everywhere, Roman Catholics, Greek Catholics and Protestants alike seem to be entirely without religion. There is not the least practical difference between them and Atheists. They live, as though they would never die, or according to the idea that their last moment on earth will put an end to everything that is dearest to them.

The moral development of man is for them a

matter of the least consideration; it is not, they say, what they are paying taxes for. Assuming from time to time airs of edification, they boast of moral or Christian principles, and utter such words as oath, justice, charity and fidelity. While they exert every faculty of the mind to secure the enactment of a law, or insure the triumph of an idea, would stake their lives in defending the honor of their wives, sisters and daughters; while they candidly recognize the urgent necessity of reforms, they impute any sort of worship to the people's ignorance and superstition. They seem to be impressed with the notion that churches are theatres, and that religious ceremonies are kinds of dramatical performances intended for the amusement of children, and of old people on their way back to infancy. We have no judgment to pass upon them; but, admitting the fact that there is a future state of reward and punishment, we can say, without hesitation, that, should they worship God with the same ardor and devotion that they show for money and worldly pleasures, there would not be the least doubt as to the salvation of their souls.

In an age of money, steam and electricity, it is a case of deep study for careful observers, painful to moralists, and pleasing to atheists and agnostics to notice the reciprocal attitude of Church and State, and their vast diversity of opinion with regard to the destiny of man. When the antagonism which exists between Christianity and civil government is considered, it is not surprising that

it has been and is still productive of mischief throughout the world. The impossibility to harmonize the mysteries and aims of the one with the philosophy and aims of the other has been long ago fully recognized. Ever since Materialism has superseded Religion, it has been interesting to hear the Vicar of Christ express the gravest apprehensions as to the moral state of nations and the stability of his power. Perceiving that most Christians were no more disturbed by his anathemas than impressed or honored by his blessings, he attempted to fortify his position with the dogmas of Immaculate Conception and of Papal Infallibility; and, in vain does he still humbly and constantly solicit civil governments for aid in efforts to regenerate society.

Meanwhile, it is amusing to notice Protestant ministers assume a tone of orthodoxy, and appear the more inconsistent in wondering that God fails to exterminate those whom they regard as infidels, or break the hands that write against the Scriptures. They preach that death ends sorrow and suffering and is the beginning of a happy and eternal life; yet, for their own purpose, make divine punishment consist in doing bodily injury and shortening man's existence on earth. After they have denied papal authority and proclaimed religious freedom, they arrogate to themselves the power to dictate what others should believe or disbelieve. They ought to know that if every one has the right to interpret the Scriptures, every

one is likewise authorized to deny them; and in virtue of what law can they restrain popular will? To be consistent with their own principles and proclamations, they had better quit the pulpit.

On the other side, civil governments, whose chief object is protection of material interests, care nothing for the salvation of souls; and, far from heeding the supplications of religious apostles, they seem to consider religions and churches, not with the slightest concern, but as most deplorable obstructions in the way of human progress. Evidently no religion can be morally effective unless the civil government, which has absolute power, takes a practical interest in its teachings.

Looking over the field of Christian strifes, the rapid obliteration of Christianity, and the deplorable status of society, the question arises as to whether a new religion shall be established, and what should be this religion. Deism seems to be now the only moral power worthy of consideration. Associated with reason and free from mysterious complications, it is in perfect accord with political institutions, and but little addicted to fraud, imposition and hypocrisy. Being, of all creeds, the best adapted to bring the masses to one sentiment, it would be the most apt to preserve peace among men and nations.

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